

THE CHRISTIAN CENTURY

The Real Jesus

O CHURCH! Bring back the real Jesus, the Jesus who walked in Galilee and blessed the children; who taught so grandly and lived so divinely; who died on the cross a death as heroic as his life had been pure! So long ecclesiastics have kept him buried beneath dogmas that obscure the beauty of his life and hidden behind sacraments that divert attention from his spirit to his blood! For how many years did Christians speculate about him, fight for his sepulchre, and persecute in his name! Dogmatists for centuries have said "believe" where he said "do." They have said "fear" where he said "love." They have frowned on human nature where he smiled. They have taught creeds where he spoke parables. The morality affirmed by him as sufficient they have put aside as inadequate. O Church! no longer feed us on dogmatic mysteries; no longer imprison his spirit; no longer neglect his gospel! We are weak, wayward and weary; give us back Jesus to be our friend, exemplar, teacher and inspirer.

JOSEPH H. CROOKER.

CHICAGO.

The CHRISTIAN CENTURY COMPANY

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THE CHICAGO CHURCHES.

There was one addition last Sunday at the Austin church.

C. G. Kindred reports five accessions at Englewood.

Last week G. A. Campbell and A. T. Campbell "federated" over their sermons. As a result the Austin and Monroe Street audiences listened to sermons on the same subject, "Life's Closed Doors."

The Sheffield Avenue church, W. F. Shaw, minister, had two additions on Sunday.

There has been an increase of 13 in the number of members at the Ashland church since W. R. Moffett began his work there.

Hyde Park church, E. S. Ames, pastor, received five new members into its fellowship Sunday morning.

An orchestra is a new feature of the church activities at the First church on Grand boulevard.

A special inauguration service was held at the Jackson Boulevard church on Sunday, where Parker Stockdale succeeds S. L. Darsie as pastor. The welcome to the new pastor was the heartiest and the occasion was a very happy one. The church was beautifully decorated and the service was enriched by special music by the choir. The new pastor preached to splendid audiences in the morning on "The Crown of Life" and in the evening on "Success Versus Failure."

The C. E. Society of the Monroe Street church will serve its fourth annual May breakfast Saturday, May 12, from 6 to 9 a. m. Those who are energetic enough to arrive at the church during that time may have breakfast for 25 cents.

There were two baptisms at Douglas Park church on Sunday morning. F. C. Aldinger is the minister.

Since the last report of the West Pullman church the ladies of the congregation conducted a successful Easter bazaar, a Junior Y. P. S. C. E. and Boys' Club have been organized. The bazaar has been paid in full and \$200 is the principal of the standing indebtedness of the church. Five persons were added to the membership during the month of

April. A marked growth is being made in the Sunday school. Guy Hoover is the minister.

The Harvey church has begun the erection of its neat new building. S. G. Buckner, the pastor, reports one addition last Sunday.

Herbert L. Willett of the First church is lecturing this week at Charleston, Ill. Last week was spent by him at Champaign.

The quarterly rally of the Chicago Christian Missionary Society will be held next Sunday afternoon, May 13, at 3 p. m., in Willard Hall. The address will be made by Parker Stockdale.

The ministers' meeting was held on Monday at the Grand Pacific Hotel. Those present were E. S. Ames, president; W. F. Shaw, Geo. A. Campbell, W. F. Rothenburger, C. G. Kindred, Errett Gates, Parker Stockdale, Royal L. Handley, A. T. Campbell, F. C. Aldinger, Marion Stevenson, W. R. Moffett, E. T. Murphy, S. G. Buckner and T. D. Butler. E. E. Faris of Texas, O. F. Jordan of Rockford, Ill., and J. S. Hughes were visitors. A number of members of the Women's Municipal Voters' League were present also. The program of the meeting included a paper by J. S. Hughes on "The Significance of Baptism" in which he took issue with the current views of the Disciples on that question. A lively discussion followed. Mrs. Chas. H. Henrotin spoke on "Municipal Suffrage for Women," and Miss Nicholson made a brief address on "Women in the Industrial World."

CHILDREN'S DAY NOTES.

The Sunday schools will strive to make up the deficiency in the receipts for foreign missions caused by the stormy Sundays in March. It takes more than bad weather to defeat the boys and girls on Children's Day.

Several Sunday schools are planning to raise enough on Children's Day to support their own missionary on the foreign field. And remember these boys and girls will be the church of the future!

The Sunday school at Canton, O., has ordered 1,400 missionary boxes and started a great campaign for Children's Day. This is one of the largest schools in our brotherhood. Some of the others will need to watch their laurels.

Many superintendents are striving to bring their offering up to twice what it was last year. The Sunday schools believe in advancement.

Reports come from many sources that the new Children's Day exercise, "Arise, Shine," is the best yet. It is very popular both with small and large schools.

Seventy-five thousand dollars is the mark set for Children's Day this year. The Sunday schools have been gaining every year. Last year they gave \$61,817, one-fourth the entire income of the Foreign Society.

We have more Sunday schools giving for foreign missions than we have churches. Make way for the boys and girls! They will compose the church of to-morrow!

Every Sunday school in our neighborhood ought to observe Children's Day. It is not only an institution of great service in world evangelization, but the reflex influence of this Sunday school festival is simply unmeasured. The church that neglects to enlist the children in the foreign mission enterprise is sadly derelict. It reaps from a great duty and privilege—it fails to build for its future good.

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No. 19.

EVENTS OF THE WEEK

Evil Times for Standard Oil. The Standard Oil Company has fallen upon evil days. President Roosevelt has submitted to Congress the report of Mr. Garfield, head of the Department of Commerce and Labor, on his investigation of the oil com-

bination. The first section accused the oil trust of demanding and receiving rebates, which is punishable by fine under the Elkins act; the second charges that the Standard Oil Company had been guilty of conspiracy in restraint of trade and commerce. It is the purpose of the department of justice to institute proceedings against the trust and its officials both on account of its action in receiving rebates and in conspiring to crush out competition.

This is the program of the executive branch of the government. In his message transmitting the rebate feature of the Garfield report the president recommended the enactment of the free alcohol bill in order that the Standard might be confronted by an element of competition. Senator Aldrich, chairman of the finance committee of the senate, to which was referred the bill passed by the house providing for the removal of the tax on denatured alcohol, announced early this week that his committee was in favor of the measure, which would be reported, with some amendments, within ten days

The anthracite miners, after an idleness of six weeks, will return to work next Monday, the operators and the offi-

Anthracite Coal Strike Ended. cers of the United Mine Workers signing an agreement to continue the award of 1902 until

March 31, 1909.

All miners who have not committed violence against persons or property will be re-employed and no one will be discriminated against because of any activity he may have taken in the strike movement.

The anthracite coal miners have been counseled prudently by their president and have acted wisely in following his advice. Four years ago public sympathy was with them in their strike, and justly so, as the decision of the strike commission proved. This year conditions are different. Of the demands formulated a month ago on behalf of the miners some were clearly inadmissible. There were others which may have been deserving of consideration, but compliance with them would have meant a higher price for hard coal—the lion's share of the increase going to the operators. The consumers are of the opinion that anthracite costs too much now, and they are not in sympathy with anything which would raise prices.

The miners have been out for a month. President Mitchell has not found the situation to his liking. He has become satisfied that the union is not in good shape for a strike. He has discovered a lack of unanimity among its members. That is not surprising, for the miners never have fared so well as during the last three years. Many of them must

have been contented, and would not have voted to go out if their officers had not assured them that they would better themselves by doing so. It is to the credit of President Mitchell that he had the courage to advise a retreat from a false position.

Bomb Throwing in Russia. Vice Admiral Doubassoff, governor general of Moscow, was frightfully wounded by the explosion of a bomb thrown at his carriage May 6. One foot was blown off, and he was seriously injured in the back and head. It is feared his injuries will terminate fatally.

News comes also that the governor general of Elizabethpol, in the Caucasus, was assassinated and that the governor general of Ekateninovslav was shot and killed by six men who escaped.

The man who threw the bomb was killed by the explosion. Col. Kokonetzoff, the governor general's adjutant, was killed, as was a policeman and a boy who happened to be near at hand. A number of bystanders were injured and the coachman's skull was fractured. The carriage was demolished.

Vice Admiral Doubassoff has long been under sentence of death by the terrorists. The unexampled severity with which he put down the revolt in Moscow in the closing days of last December made him a marked man. He has, however, treated all warnings with disdainful indifference.

Since his appointment as governor general last December several plots against him have been uncovered. Almost immediately after he had taken office he incurred the enmity of the revolutionists, who entered into a conspiracy to abduct him, but this failed. In January he was advised that an attempt would be made at the celebration of the ceremony of the blessing of the waters to assassinate him. As a result Princess Koslovska was arrested, charged with being an accessory to the conspiracy.

Dressed in the uniform of a volunteer captain which he wore while an army chaplain in the war with Spain, Rev.

March of Sherman Ended. Thomas Sherman, son of the famous General William Tecumseh Sherman and a Roman Catholic

priest, set out from Chickamauga April 29 to follow the route of his father's famous march to Atlanta. Although it was to have been a pilgrimage of peace the announcement of his plan aroused bitter memories among the people of the South, and volleys of criticism as sharp as the rifle fire which opposed the invasion of '65 were directed against him. This second "march in Georgia" was declared to be almost as unwelcome as the first, and the complaints caused President Roosevelt to call the expedition to a halt.

The trip had official sanction because of the War Department's desire to obtain a detailed map of Sherman's itinerary. A practice march over the trail of the invading army had been considered for

some time, and the invitation was extended to Father Sherman by Secretary Taft at the suggestion of General Barry, assistant chief of staff.

Royalist Plot in Paris. The long dreaded May day failed to bring actual revolution in Paris, but none the less it brought scenes of extreme violence. There was

much fighting and many persons were wounded. The labor districts, which thousands of troops controlled with difficulty, and even central portions of Paris took on the appearance of a siege, with regiments of infantry and cavalry camped about the Arc de Triomphe, the bourse, the Bank of France and the great railway station. Military sentinels were placed around banks and private establishments.

Throughout the afternoon dragoons, republican guards and cuirassiers charged disorderly crowds, sweeping the Place de la Republique and the broad Boulevard de Magenta. Toward nightfall cavalry charged with drawn swords and many persons were wounded on both sides. The manifestants overturned omnibuses and threw up hasty barricades. More than 1,000 arrests were made during the day.

The wisdom of the government's coup in arresting the leaders of the revolutionary movement was shown forcibly. The agitators, without leaders, were unable to put their plans into execution. At no time did the demonstration reach the magnitude of a revolt. It was rather a leaderless mob, in which the serious labor element, struggling for a principle, was confused hopelessly with violent agitators, anarchists, revolutionists, roughs and a large number of the curious. The end of the royalist plot and threatened uprising came on Monday of this week, when all the persons arrested were provisionally released.

Briefs. A receiver was appointed for the American Reserve Bond Company of Chicago and an investigation of the concern was begun by state officials.

—The federal grand jury at Portland, Ore., returned indictments against twenty-one men, including a number of wealthy lumbermen and business men, both East and West. They are charged with conspiring to defraud the government and secure timber lands valued at nearly \$1,000,000.—Premier Witte of Russia, so lately the chief figure in public life in Russia, has been dismissed. He is succeeded by former Minister of the Interior Goremykin, who is considered a reactionist.—The new book of common worship has just been published with the authority of the Presbyterian general assembly. The book is the result of the labors of a special committee on forms and services, headed by Dr. Henry Van Dyke.—The first president of McCormick Theological Seminary, in Chicago, Rev. James K. McClure, was inaugurated with impressive ceremonies at the seminary.

EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

APPROACHES TO CHRISTIAN UNION

The topic, "Practical Measures for the Disciples in the Promotion of Christian Union To-day," which evoked so much interest at the congress is one which needs constant study, in the hope that progress may be more rapid and encouraging. The emphasis given to the subject of federation at the Congress and in our recent journalism is helpful. The group of men chosen at Indianapolis to confer with a similar company from the Baptists marks another step in the right direction.

But it is clear that the question is more vital and immediate than to find sufficient response in even these excellent plans. Conferences are helpful. Co-operation on the broad lines of the federation platform is effective, both as molding sentiment and as promoting actual contact and appreciation. Our colloquy with the Free Baptists at Brooklyn in November, while it left the subject much as it had been before, brought us an opportunity to meet some of the leaders of that body in friendly conference, and has made easier any future efforts toward union.

Yet, if such activities as this on the large plain of denominational life serve in any measure to relieve local churches and pastors of a sense of responsibility for the realization of Christian union where alone it can ever be effective, that is, in the separate communities where Christians are divided, they may be of little value, or even positive hindrance to the result which we seek. In so far as the campaign for the union of two denominations removes attention from the cultivation of the spirit of union in the local churches, where it must first find expression, and fixes it upon the slow and cautious movements of denominational leaders and machinery, the end is delayed and time is wasted. It is of value that all possible measures should be taken looking to this union at the top. But that is not where it will first be realized. And it has always been the chief weakness of the propaganda for union which the Disciples have made that it has been rather

theoretical than practical, rather academic than active. Our plea for the realization of oneness in the church has seemed so scriptural and timely that we have not lacked confidence that it would win merely by presenting it. Meantime we have not always attempted to give it forceful illustration either in unity among ourselves or in the cultivation of a spirit of brotherhood with other communities around us. We have rather waited till they should see fit to give up what we are pleased to call their "unscriptural positions," and come over to us. We have waited long, and not often with satisfying results. Is it not time to prove that what we are really seeking is unity and not amalgamation?

Where, then, shall the work begin? Manifestly in the local fields. It is clear that in the working out of local problems of reaching men, of caring for the neglected, of promoting moral reform, and of deepening the religious life, the churches of a town have much closer and more vital relations with each other than any one of them can sustain to a distant church of its own faith and order. Within the limits of that home field a church saturated with the spirit of union, as all of ours should be, could make notable proof of its ministry. And it ought to be remembered that wherever a group of Disciples exists without making such an impression on its sister churches, it has failed to bear testimony, and has little excuse for existence.

Nor is it enough that our churches should receive with friendliness the advances of others in behalf of united effort. That would be no more than any fairly enlightened company of Christians ought to be willing to do. Our task is to lead in this enterprise. Our churches in all places should be known as the disturbers of the peace of sectarian and amiable toleration. It is ours to cry aloud and spare not. It is ours to suggest the means of closer unity. It is ours to point out the common tasks in the town, the ward or the precinct, where a group of churches, of which one is ours, has its lo-

cation. It is no longer to be accepted as proper that our churches should be known in their local communities merely as the champions of baptism by immersion. We have a much more important duty to perform. We must be known as those who speak and labor for the union of all who love our Lord, and we shall find a thousand occasions undreamed of hitherto.

Whatever brings together the Christian people of a place will promote the desire for more definite and permanent union. In an atmosphere of co-operation for local and present good, misunderstandings melt away, and old controversies lose their significance. It is the local church that is to solve the problem of union. We shall always welcome tidings of efforts in this direction. Much such heartening news has come. More is arriving. The best still remains to be heard, as the spirit of union deepens and the effort is made.

H. L. W.

A NEW SECRETARY.

The National Benevolent Association, which suffered a severe loss in the resignation of its secretary, George L. Snively, has secured as his successor one who is eminently fitted for this responsible position in the person of J. H. Mohorter of Colorado. Under the leadership of Secretary Snively the benevolent work of the Disciples made a most remarkable advance.

The value of this feature of the general activities of the church can hardly be overestimated, and we trust that under the new secretary the church shall be more than ever alive to her opportunities in this field. Secretary Mohorter has entered upon his duties. He comes to his new labors with much of enthusiasm and large hope for the association. He has been a minister prominent for his energetic pastoral labor as well as pulpit power. But the largest success in his greater field must come not alone by the activity and administrative ability of the secretary, but also by the earnest co-operation of the whole church, which we bespeak for him.

The Magazines

The *Atlantic Monthly* for May has some very interesting articles. "Man and the Actor," by Richard Mansfield, is well worth pondering. Listen! "How splendid it would be for future generations if it should become characteristic of American men and women to speak in soft and beautifully modulated tones!" John Burroughs relates in a very characteristic and interesting way his camping experience with President Roosevelt, whom he finds to be a natural lover of birds and animals, understanding them as few who do not make it a life study. Other articles are "The Critic and the Law," by Richard Washburn Child; "Life Insurance and Speculation," by Charles J. Bullock, and "Baedeker in the Making," by James F. Muirhead, besides several good stories.

The *May Century Magazine* is called the Garden Number. It has a very prettily colored frontispiece and a number of extremely helpful articles on gardening. "Where to Plant What," the Mt. Vernon garden, etc. Frederick Levor Hill's ar-

title on "Lincoln the Lawyer" is concluded, while "Fenwick's Corner" continues.

The *Cosmopolitan* for May contains the third article by David Graham Phillips on "The Treason of the Senate," the present article dealing with "Gorham, the Left Arm of the Money Power in the Senate." These articles are causing much comment and discussion. "The Passing Show," by Ambrose Bierce, is made up of short articles which are unique and interesting. "Frozen Nightmares," works of Boleslas Biegas, sculptor and mystic, by J. Howley, are what the title indicates—nightmares in sculpture.

Ainslee's, "the magazine that entertains," is full of short stories, with a good department for book lovers.

St. Nicholas for May continues "The Boy's Life of Abraham Lincoln," by Helen Nicolay, which every boy should read; also "Stories of Useful Inventions," by S. E. Forman, and "Nature and Science," edited by Edward F. Bigelow,

while for amusement "Pinkey Perkins" will delight the boys.

The *World To-day* is always full of good things. The events of the month keep one posted on up-to-date subjects. The articles on "St. Louis after the World's Fair," by Rolla Wells, the mayor of St. Louis, "Shall We Still Insure Ourselves?" by Elliott Flower, "A Discussion of the Athletic Situation," by W. T. Reid, Jr., head coach of the Harvard University football team for 1905, "The Congo Museum," by Frederick Starr, Professor of Anthropology, University of Chicago, "The Truth About the Senate," by C. Arthur Williams, and others too numerous to mention speak for themselves as to interest and profit.

Smith's for May contains an article by Henry Harrison Lewis on "Reform in the Making," the present number dealing with "Hoch and Kansas." Also one on "American Churches in Savage Lands," by W. D. Fitz-Gerald. There are a number of photographs of actresses who are now before the footlights.

The World and a Federated Church

In any discussion of the condition of our own churches there would be a lack of frankness if our position on immersion were ignored. In any consideration of union movements baptism occupies a foremost place with us.

Understanding Christ and the Apostles to enjoin baptism, the form of which is immersion, upon all believers, our principle of loyalty to Christ and the Scriptures has led us to persistently contend for a return in the primitive practice of immersion.

And yet taking conditions as they are in our own churches we find perfect ideals have not been reached. There are many unbaptised persons enrolled as members in the most of our churches. These have been immersed, but not baptised. If we judge by the principle of the Master, "By their fruits ye shall know them," there can be little doubt as to their not having been baptised in the true sense. They rarely attend the services of the church, contribute little, have no fellowship with the body of Christ, in prayer, communion, missionary undertakings, or in any distinctively Christian work. I am not writing of those in the anti-organ or anti-society churches, but in almost every church of our brotherhood. There are others, whose name is legion, some of them good spiritual people, some not so good, who have been baptised, not because Christ commanded baptism and not because they derived any spiritual benefits from it, but because the church required it for membership.

The great majority of our people, as of other churches, follow the leaders. They do not investigate the Scriptures for themselves. I am not saying the church condones such conditions as I am portraying, for certainly all representative men among us deprecate such irregularities. But that such conditions obtain no one will question. In our local churches we have as members with us people who have been baptised in the true form, but not in the right spirit; should we therefore refuse to co-operate in a general federation with those who by their works show that they have been baptised in the right spirit, though by a mistaken form. Here again none will question but that these will compare favorably in their Christian work, devotions, sacrifices, gifts, and missionary effort with our people who have had the advantage of the correct form of baptism.

While touching on baptism, a brief word as to the views of the pedo-baptists on this subject might be in place.

Two factors enter into "our position"—first, the Bible; second, the Disciple's mind interpreting.

Two factors enter into the pedo-baptist position—first, the Bible; second, the pedo-baptist mind interpreting.

With both the Bible is a common factor.

The difference arises in the interpreting minds. Let us freely admit that on both sides there are scholarship and sincerity, yet different conclusions are reached. If then scholarly and sincere men reach different answers to the question does the New Testament enjoin baptism by immersion on all Christians

George A Campbell

today, are we not forced to say that the question is a debatable one, and if a debatable one no denomination ought to assume such a dogmatic attitude on the subject as to prevent a friendly working together.

My reading leads me to believe that it is almost a unanimous opinion among scholars that immersion was the original form of baptism, but that it is required of believers to-day only a minority among Protestants insist. I find such considerations as the following urged to support the pedo-baptist position:

(1) Jesus emphasized the spirit and not the form. No form did he regard as essential.

(2) He did not refer to baptism after his early ministry.

(3) Math. 28:19, containing the baptismal formula, is likely of post-apostolic origin.

(4) The church is a growing organism and can suit its form to the environment.

(5) The form of baptism was likely originally chosen simply because it was found at hand and suited the country.

(6) Baptism is only a symbol of spiritual change and is not therefore of first importance.

(7) Baptism according to principles enunciated frequently by Jesus is only of use when it serves men well. When it is a help, like the Sabbath, it is made for man.

(8) Bodies that are not immersionists seem to be blessed of God in growth of numbers and spirituality as well as those that are immersionists.

With regard to infant baptism it may be said that whatever former foundation this custom rests upon it is now practiced simply to impress the sense of obligation upon the parent and the child when it comes to be old enough to understand. For similar reasons children and babies are made life members of the Christian Women's Board of Missions, which is the church working, doing, the church in action. These children can not be members of the local church, often the church in repose, but can be members of the real church, the church in action.

In this custom we see that the church is still in the process of continual growth; to which universal process the Disciples do not seem an exception.

Now this summary of the pedo-baptist position simply emphasizes the very patent truth that good Christian men have reached and no less are reaching different conclusions as to the obligatoriness of baptism by immersion.

What is to be done about it? Will difference concerning baptism force us to refuse to federate? No! There is just one Christian thing to do—viz.: to recognize the right and liberty of each other, to hold different views, but at the same time to join hands for common work. Loyalty and liberty are the two great pillars upon which the united church of the future must rest. But it would be a curtailment of my liberty for others to enforce their prescribed idea of loyalty on me, and it would also be a curtailment of the liberty of others for me to enforce my prescribed idea of loyalty on them.

If these men prayerfully and carefully

studying the Bible, but reaching different conclusions as to baptism from what we have reached—if these be not Christians, then God ought to have given them a different Bible or different minds. But God did right; it is some of us who err. If we refuse to federate with them because they can not see as we do, have we not departed from the principle of liberty and set up the church as an ecclesiastical dictator to the individual conscience. This is Roman dogma, not Protestant doctrine.

Let us notice another phase of the condition of our churches. It has been frequently urged that federation would not leave us free to establish churches wherever we might want to. In support of this the somewhat mythical federation of Oregon has been appealed to. While federation will not presume to dictate in the matter of establishing churches, it will doubtless act in an advisory capacity.

Such a federation should be welcomed by us. In one city alone in the last decade we have lost several churches because they were located in communities that would not support them. And if my observation is correct we have a great many churches that have been by a revival impulse crowded into fields already overchurched, which are to-day greatly languishing and therefore not in any vital sense contributors to the upbuilding of the kingdom. We ought to hail with great joy a federation movement that will give us accurate statistics with reference to any community we contemplate entering.

Federation will only advise, but there is a Nemesis that will dictate and enforce. To contend that we cannot join with others when they are organized as sects is to ignore history, to overlook conditions as they are and to refuse to federate because of fanciful distinctions between individual Christians and Christians of a common life.

In joining with others the most urgent advocates among us do not contemplate a surrender of any truth, but hope for a greater opportunity to more widely extend the truth we hold. More interchange of fellowship would bring about a friendly comparison of divergent views so the truth would have a better opportunity for becoming universally adopted.

We come now to consider what is the probable attitude of Jesus to this subject of federation. The ultimate question is not what definite things Jesus did or taught, but is, what would he have us do in present day circumstances. There is no explicit case in the New Testament that bears directly on our problem. There were no denominations then as we have them to-day. The Apostles and early Disciples were never confronted with the question we are grappling with. Nineteen centuries of church history lie between them and us. Our problems are distinctly our own. It is therefore not a final statement to say that all early Christians having been immersed therefore we can not recognize any as Christians who have not followed their example. We can not point to any class at all similar to the denominations of to-day which Christ or the Apostles represent.

On the other hand, as Christ is conceived by the writer it is unthinkable that he would assume any other attitude than the most friendly and co-operative

*Part II of a paper read before the Indianapolis Congress.

to all evangelical bodies of to-day. The chief emphasis of Jesus was always upon the Spirit. Character wherever found to him was of more value than Jewish orthodoxy; and doubtless he would place it far above denominational orthodoxy. I quote from another: "That spirit which exalts creed above character, metaphysics above morality, has been for nineteen centuries the only anti-Christ any Christian has need to fear, the only heretic any Christian church has needed to anathematize." About the only class of people Jesus was intolerant of was the Pharisee, the bigoted sectarian. The sectarian remains to-day the same in spirit as then. He is the religionist who knows that his opinions are identical with the gospel, and demands that all others must come to accept his dogma before they can even be called Christians. The Christian is one who knows in whom he has believed, and is willing to co-operate with all who believe in Christ, not being over particular as to what dogma he holds. Now Christ was intolerant of the Pharisee because the Pharisee's very attitude of arrogance and sectarian pride excluded the possibility of any contact with the loving spirit of the Master. Christ was most hospitable to every open minded man, to every lover of and seeker after truth; it was only from those who thought they knew it all that he turned away powerless to help. Technical observance of laws and commandments had no place in the teachings of Jesus. He loved, passionately loved men; and love ignores sectarian barriers. He would be the first to discountenance any mere form which if to be practiced had to be exalted to a first essential and thus act as a barrier to union of hearts and purposes and great church organizations.

Jesus put emphasis not upon correct opinion but upon life. Such a representative saying as "Every one who heareth these sayings of mine and doeth them" expresses the fundamental view that he was constantly and repeatedly trying to lodge in the minds of his followers. Again he said, "For he who is not against us is for us." Strange that his inverted apothegm—viz.: "He that is not with me is against me"—should be better known and more frequently quoted. The latter, however, can have no reference to any present day denominations. It was called forth by remarks concerning the active work of Beelzebub, while the contents of the former apothegm, "that he who is not against us is for us," is such that without any violence to its meaning can be used to teach each Christian body the attitude it should assume towards other religious bodies or denominations. I quote the passage: "John said unto him, Teacher, we saw one casting out demons in thy name, and we forbade him because he followed not us. 39. But Jesus said, Forbid him not, for there is no man who shall do a mighty work in my name and be able quickly to speak evil of me. 40. For he that is not against us is for us. 41. For whosoever shall give you a cup of water to drink because ye are Christ's verily I say unto you he shall in nowise lose his reward."

This is a wonderfully illuminating passage. Here the Master encounters the Disciples against sectarian narrowness, emphasizes that Christian effort has real value no matter wheresoever found or by whomsoever done, and that good deeds in Christ's name will never

go unrewarded. Here was a very early conflict between sectarianism and catholicity. The Disciples wanted to proscribe truth by an inner circle and Jesus would have no circles of proscription. This splendid work of Christ should deter us from refusing co-operation with other bodies who have done so much in Christ's name.

Again we might gain a lesson from Christ's method with his followers. He was ever patient and ever seemed to recognize that truth is slowly appropriated by the mind and more slowly worked out into the life. He worked with very imperfect material, but he never asked them to leave him nor did he separate himself from them. Thomas doubted him; Phillip seemed not to know his controlling thought after long acquaintance; Peter was weak and denied him; and all were so slow to learn, although enjoying the most intimate associations with him, that even after his resurrection they had a very imperfect conception of his mission and his kingdom. He seemed to believe that truth could be better advanced by working with men, even although largely mistaken, than in separating from them. Surely Christ would not banish from his full and free fellowship those that are ever anxious to exalt his name and extend his kingdom to the far corners of the earth, but would be foremost in joining all in a great world wide federation.

Lastly the condition of the world demands a federated church. The church divided is entirely inadequate to cope in any masterful way with the needs of the time. We are as yet but playing at the foreign mission problem. The very fields in our great and growing cities that need the gospel most are left almost entirely without churches. President Roosevelt said, "You ought to fire on the common enemy rather than on one another." The great evil such as intemperance awaits for effectiveness of conquest the grappling of united church. Federated evil can only be successfully overthrown by federated good. Last year, when we had a \$500 license, 72 per cent of the licenses of the saloons in Chicago were paid by the allied liquor interests. The work of charity and the work of healing, once a large part of the churches' activities, are now passed by for lack of resources. The world views the church as living for itself and not for suffering men. It sees wasteful competition and more or less unfriendly rivalry—it does not distinguish between the claims of different denominations, but views all as partisan. The divided church does not impress the world with prestige.

In this the Roman church can teach the Protestant church a much needed lesson. It builds hospitals and with its well worked parish system keeps in close touch with all its members. I quote from Walter Laidlaw, "It should be a humiliation to Protestantism in New York that three Roman Catholic churches get at more families in the district than do 95 Protestant churches, among which are three resident churches. It is idle to ascribe the difference of efficiency in the district to denominational tendencies or national characteristics. It is rather due to the difference between regimentation and somnambulism. 'Except the Lord keep the city the watchman waiteth but in vain,' says Protestantism, and she goes on underestimating wide-awareness and gumption through her admirable rever-

ence for divine grace." In Chicago recently the good forces of the city were trying to have the council raise the saloon license from \$500 to \$1,000 per annum. There was no federation to speak for the united Chicago church. Finally a few preachers met at luncheon and issued a call for all the ministers of the city; but the meeting was a feeble one compared with what the churches of a great city ought to have had.

That a federated church in America would meet the needs of our present life far more effectively than the present state of the church does we can conclude from the effect of the National Council of Churches in England. Of it Dr. Berry declared that "the only explanation of this movement was the present day inspiration of the Holy Spirit acting in and through the churches of Jesus Christ." In this Free Church Movement there are, I believe, about one thousand local councils. The results have been most gratifying. Some of these are: The large and inspirational meetings such as that recently held in Birmingham; common publications, thousands of united missions held annually; a united moving together against the liquor traffic; a campaign against Lord's Day desecrations; the fostering of agitation for social purity resulting in several hundred branches of the girls' guild; and the final defeat of the unjust educational bill and the overthrow of the Balfour administration responsible for it. Perhaps never before in the history of Protestantism has there been so good an example of what its united forces can accomplish. Dr. F. B. Meyer of Christ Church, Westminster Bridge Road, has just decided to give up his very successful pastorate and devote his life to the furthering of the Free Church movement. He says of it: "I cannot but see in it one of the most wonderful pieces of organization ever intrusted to the Christian Church."

So it would seem the federation of American Churches will become as effective in serving American life as the national Free Church Council is in British life. One secret of success in the English movement seems to lie in the local council representing a number of churches geographically near each other, which accordingly have common community interests. The federal Council of the Churches of Christ in America also hopes to pay much attention to local councils. There is not a single community which has as many as two churches but what its spiritual interests would be enhanced by having its churches form a vital federation. The immediate contest of the church will not be to defend particular form in doctrine, but Christ himself. The extreme and suicidal competition and war of the business world cannot be stayed in its madness by a competing church.

Shall the Disciples federate? As we listen to the age Spirit as it speaks union to the universal ear; as we reread our history of a hundred years of agitation and prayer for union; as we consider the Christian monuments and Christian spirit of our brethren of other bodies; as we become aware of the true condition of our churches; as we come to appreciate the profoundly catholic spirit of the Master; as we hear the cry of the unevangelized and the unredeemed waiting for the Gospel that will likely only be carried to them by a co-

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Baptism and Remission of Sins

E. Y. Mullins

After a very full quotation of passages of the New Testament referring to baptism, Dr. Mullins said:

The above passages constitute the New Testament group of teachings in which the relations between baptism on the one hand and regeneration and remission of sins on the other are stated in the strongest terms. Taking these passages, then, as a basis for an induction, what conclusion can be drawn? For one thing this group may be described as a closed circle of teachings which are self-consistent and harmonious. In this closed circle of teachings we find nearly if not all the elements of salvation placed in the closest kind of connection with baptism; in some instances even a causal connection seems to be taught. In the passage in First Peter baptism or water is said to save us; in Acts xxii: 16, baptism is declared to be "unto remission of sins." In Acts xxii:16 baptism is referred to as a means of washing away our sins. In Ephesians cleansing through the washing of water is the form of statement, and in Titus it is called the bath or laver of regeneration. For the sake of clearness of treatment we have presented these passages together, and now we leave them for the moment to consider another group. Meantime the final conclusion must be reserved until our interpretation is complete.

The second group of passages to which attention is called make no reference at all to baptism.

In John iii:18 we read: "He that believeth on him is not judged; he that believeth not hath been judged already because he hath not believed on the name of the only begotten Son of God." In these words faith alone is indicated as the condition of exemption from judgment. Again in Acts iii:19 we read: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." Here repentance alone is made the condition of the blotting out of sins.

We might extend this class of quotations indefinitely, but it is unnecessary. We may now repeat our process of induction employed in dealing with the first group of passages. Looking, then, at this latter collection of teachings by themselves, what do we discover? We find that, as in the former group, practically all the great elements of salvation were connected closely with baptism, so here we find that those elements of salvation are vitally connected with faith or repentance, and no reference whatever is made to baptism. Righteousness, justification, remission of sins, eternal life, salvation, all these great aspects of the one redemption are declared to be ours upon condition of faith, or of repentance, or of both.

Glancing back, then, over the ground covered, we discover that there are two closed circles of teachings in the New Testament, one of which associates the initial ceremony of the Christian life, baptism, and the other the initial spiritual exercise of the Christian life, faith, with the rise in the soul of all these spiritual blessings which together constitute salvation, and which may be summed up in the terms employed in our subject, regen-

eration and remission of sins. The situation thus disclosed gives rise of course to the problem of harmonizing these two groups of passages. For I take it that all of this audience will concede that harmony in some form is possible. This problem is indeed a far-reaching and profound one and involves the whole question of the relation of the ceremonial to the spiritual in Christianity. That there is a ceremonial principle in Christianity is clear from the numerous and important passages in which the two Christian ceremonies are placed in important relations to other Christian elements. That there is a spiritual principle of course goes without saying.

In view, now of the closed circle of ceremonial teachings as well as a closed circle of spiritual teachings, in one of which regeneration and remission seems to be made dependent upon baptism and in the other upon faith, we may give to the emerging problem a fourfold form.

1. First, does baptism alone secure remission of sins and regeneration? I shall not discuss this point at length for the reason that the essential matters which relate to it will be brought forward further on in the discussion, and for the further reason that, if I understand the views of the scholarly and representative writers among both the Disciples and Baptists, this view is entirely repudiated. Certainly it is rejected by all Baptists. I have a strong impression that sacramentalism is the sense of an opus operatum, which asserts efficacy in the sheer application of the material element, is not a doctrine now held by any really representative member of either denomination. In any event the purposes of this paper can be attained by considering the view which, if I understand it aright, is the prevalent one among Disciples, viz., that which insists upon a spiritual change prior to baptism in order to any sort of efficacy in the ordinance itself. This is not meant to ascribe to writers among Disciples the view that baptism is without any spiritual efficacy, but only the view that baptism apart from a preceding spiritual change is without efficacy. Baptism, with them as I understand it, has a supplemental, but no original and inherent spiritual efficacy. We pass this first question, then for the present, to consider very briefly the second, whether faith alone secures remission of sins and regeneration.

2. In reply to this question it certainly is an impressive fact, whether conclusive as yet or not, that in our second group of passages there is a closed circle of teachings which clearly indicate that faith alone is a condition of remission, justification, and of eternal life. If we had no other Scriptures bearing upon the subject, the whole question could be closed at this point. But inasmuch as these blessings elsewhere seem to have an equally close connection with baptism, in an extensive and important group of passages, we must await further development of the argument before announcing our conclusion.

3. We consider in the next place, then, question three: whether or not the principles are to be united in salvation, so that both faith and baptism are conditions of remission, the one supplementing and completing the other. There are several forms in which this view may be

held. One is that regeneration is a begetting on the part of God, while baptism is the birth of the soul newly begotten in God's image. This assumes the necessity of the spiritual begetting prior to the birth through baptism, and regards baptism as the supplementary spiritual process. Another form of this general view holds that repentance precedes baptism is necessary to its efficacy indeed, but that in baptism God actually remits the sins of the penitent believer. A third form of the view omits all spiritual efficacy from the conception of baptism, save as a means or condition of Christian assurance. Repentance and remission and regeneration have already taken place before baptism; this ordinance simply brings to the penitent and obedient disciple the assurance that God now accepts and pardons him.

As to the last of those views, it may be conceded that many penitent believers do obtain in baptism the inward peace and joy which is called assurance. It may be questioned, however, whether we have Scriptural warrant for holding that the ordinance uniformly brings this assurance.

As to the first view that we must distinguish from a prior begetting and a subsequent being born, I think it cannot be maintained from the Scriptures. The birth is by water and spirit in the third chapter of John, not a begetting by spirit and a birth by water, and so of the other passages bearing upon the subject. No such distinction is observed by the Scripture writers, and although John's writings uniformly employ the Greek words which denote begetting and begotten in reference to sonship or childship to God, these writings nowhere distinguish between a spiritual begetting and a baptismal birth.

The second view named, that repentance precedes baptism while remission accompanies it, we now consider. There are serious objections to this view also. One is that if the distinction between regeneration and remission usually maintained by interpreters is correct, there is conflict of Scriptural teaching on this point. For in Titus iii:5 it is the washing of regeneration which baptism secures, and not that of remission. If remission again is God's act, then it is inconsistent for Ananias to say to Saul in Acts xxii:16: "Arise and wash away thy sins." Some interpretation must be found which will harmonize these varying statements better than the view which limits immersion to the means or condition of securing remission for sins previously repented of. Another objection to this view is that it separates in time the sinner's act of repentance and God's act of remission. This is never taught in Scripture. Forgiveness is the correlative to repentance, and in the case of the healed paralytic, the justified publican, and of Zacchaeus, the evidence all indicates that there was no interval of time between genuine repentance and divine remission of sins. Inasmuch, therefore, as baptism can never thus follow without some small interval of time, it can scarcely be held to be a condition of remission of sins. Then besides, remission of sins would depend upon the administrator of baptism, and tend strongly to a sacerdotal conception of the ministry.

Again, if baptism is the condition of remission of sins, it is difficult to under-

stand why it is never commanded in Scripture that we repeat it. It must be borne in mind that forgiveness is an act of God repeated at frequent intervals throughout the Christian life. The prayer for forgiveness is imbedded in the heart of the Lord's Prayer for the perpetual use of believers. Why is the condition of remission to be observed but once if the necessity for remission so frequently arises? It is scarcely to be held that there are two principles of remission taught in the Scriptures, so that a man may actually be forgiven in two totally distinct ways at different periods of his spiritual experience.

A further objection to the views we are considering is that it leaves unexplained the large group of passages which connect remission and regeneration with faith, entirely exclusive of baptism. It is scarcely conceivable that if baptism were a necessary condition to the actual remission of sins it would ever be omitted in the statements of the conditions of salvation by the Biblical writers. In other words this principle of interpretation is not broad enough to explain adequately all the facts. The indication is not an adequate reproduction in general terms of the total significance of the phenomena.

Once again this view unites two incompatible things in salvation—the spiritual and the physical. To hold that repentance, which is a spiritual act on man's part, finds its correlative, forgiveness, which is a spiritual act on God's part, only through the mediation of baptism, a physical act which he might be prevented from performing at all, is, it seems to me, to place incongruous things in vital relationship.

It is easy to see how perilous this principle might become. If a physical act, a religious ceremony actually secures the unspeakable blessing of remission of sins, then it is almost inevitable that the preceding spiritual condition, repentance, will wane in importance, and men will gradually adopt a thoroughgoing sacramental theology at all points.

So much for the our third question. We now come to the fourth and last, whether we may find a principle of interpretation broad enough to include all the Scripture teachings upon the subject in hand. I am quite well aware that as yet all difficulties are not cleared up. I announce my conclusion and then proceed to establish it. It is that in one closed circle of teachings, the ceremonial, we find a distinct ceremonial principle in Christianity; that in the other closed circle of passages we find a distinct spiritual principle in Christianity; and that there is no union or amalgamation of these two principles on the one hand, and there is no conflict between them on the other.

We must begin on common ground if we are to make progress towards unity of views. I take it that we all agree as to the Lord's Supper. When Jesus says to the disciples "This is my body," or "This is my blood," we have no difficulty of interpretation. All Baptists and Disciples agree here that we have no "real presence" in the Romish or Lutheran sense. The bread and the wine are symbols. They do not, when partaken of, communicate grace; they vividly portray truth to the mind, and in proportion as the mind of the participant grasps the significance, the meaning of the symbols, is there blessing for him in observing the Lord's Supper.

We have here at least a recognition of the ceremonial principle in Christianity

in the sense here maintained. We eat the body and drink the blood of Christ in the Lord's Supper, for so the Scripture asserts—but we do this symbolically. The exegetical difficulty which Romanists have never found it possible to overcome is the point blank assertion of Christ that the bread and wine are his body and blood. I am not referring to the passage in the sixth chapter of John, which I do not think refers to the Supper.

This ceremonial principle is clearly seen in reference to the Supper and these words of Christ naturalize the principle, so to speak, in Christianity and furnish us a clew to the interpretation of the other ceremony without doing exegetical violence at any point. Christ says point blank, in the third chapter of John, that in order to entrance into the Kingdom of God a man must be born of water. This is literally true of symbolic entrance into that Kingdom. Ceremonially no man ever entered into the Kingdom without baptism, for baptism is the ceremonial door into it. So also in the second chapter of Acts baptism is "in order to" ceremonial remission of sins. I employ the terms ceremonial and symbolic here as synonymous. There is but one way to secure actual spiritual remission of sins, and that is by means of repentance, and there is but one way to obtain ceremonial remission, and that is by baptism. No man since the time of Christ ever received ceremonial remission otherwise. So also of entrance into the Kingdom. Actual spiritual entrance is conditioned upon birth by the Spirit of God: ceremonial or symbolic entrance through the ceremonial birth. As the spiritual principle of Christianity is a closed circle, actual and spiritual justification, regeneration, remission are all secured through repentance and faith (spiritual conditions) and through these alone; and as each is complete, needing no addition when faith is exercised; so also ceremonial remission and justification are complete when baptism is performed.

It is clear then that when the birth by water and that by the Spirit are conjoined as conditions of entering the Kingdom of God, the Savior had in mind both the actual spiritual entrance and the ceremonial entrance, and where repentance and baptism are conjoined as conditions of remission, it is evident that actual spiritual and ceremonial remission are both in the mind of the writer.

Lest this be not perfectly clear a few illustrations are given to show how in common usage the real and the symbolic may be united to express purpose of result. Take this example: The minister pronounced them husband and wife and the groom placed a ring on the finger of the bride in order to consummate the marriage ceremony. The ring was symbolic and might have been omitted; the essential thing was the pronouncement by the minister. Or this: In order to complete the interment, dust was sprinkled on the casket, the words of the burial service were uttered, and the grave was filled. Here the sprinkling of the earth was symbolic only. Or this: The representatives of the two nations signed the papers and shook hands in order to consummate a treaty of peace. In each of these instances there was an actual and a ceremonial performance of the same act. It is easy to distinguish the two in every instance.

Now in Christianity the ceremonial symbolizes the spiritual and the actual. Baptism and the Supper are beautiful external figures of internal spiritual realities. The closed circle of teachings, therefore, in which we read of the "laver of regeneration," of baptism as the "earnest request of a good conscience towards God," as well as the other passages referred to, need only be interpreted in the light of the ceremonial principle we have expounded in order that all difficulties be cleared completely away. "He that believeth and is baptized shall be saved" does not mean that faith is the first step and baptism the second in the conditions of salvation, but this; he that believeth and is baptized is saved in the complete New Testament sense, that is, both actually saved by faith and ceremonially saved by baptism. The believer is actually saved, his sins actually remitted, without and before baptism, just as the bridal pair may be and are actually often joined in the marriage without the symbolic ring. And just as they are and can never be symbolically married without the ring or other symbol, so no man can be symbolically saved without baptism.

The above interpretation leaves all the passages of Scripture intact, recognizes the full natural force of every noun, preposition and verb involved in the exegesis, and in particular it is comprehensive enough to allow for apparent contradictions in that it clearly defines the ceremonial and spiritual principles of Christianity in their relations to each other.

It is impossible to see how this interpretation is to be avoided without rejecting our common view of the teachings regarding the Lord's Supper and adopting a corresponding principle there. If the spiritual and ceremonial are to be made jointly efficacious in saving in the one, so must they be in the other instance.

To sum up our view we may say that
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REPAIRING BRAIN. A Certain Way by Food.

Every minister, lawyer, journalist, physician, author or business man is forced under pressure of modern conditions to the active and sometimes over-active use of the brain.

Analysis of the excreta thrown out by the pores shows that brain work breaks down the phosphate of potash, separating it from its heavier companion, albumen, and plain common sense teaches that this elemental principle must be introduced into the body anew each day, if we would replace the loss and rebuild the brain tissue.

We know that the phosphate of potash, as presented in certain field grains, has an affinity for albumen and that is the only way gray matter in the brain can be built. It will not answer to take the crude phosphate of potash of the drug shop, for nature rejects it. The elemental mineral must be presented through food directly from Nature's laboratory.

These facts have been made use of in the manufacture of Grape-Nuts, and any brain worker can prove the value of the proper selection of food by making free use of Grape-Nuts for ten days or two weeks. Sold by grocers everywhere (and in immense quantities.) Manufactured by the Postum Co., Battle Creek, Mich.

The Logic of Local Option

Alva W. Taylor

The chief plea of the opponents of local option is that it is not fair in that it would allow any town in a county that went "wet" to vote out the saloon while if the county went "dry" no town within it could then have saloons.

The first question to be asked is "what are the rights of the saloon?" The U. S. Supreme Court said (Crowley vs. Christensen): "There is no inherent right thus in a citizen to sell liquors by retail. It is not the privilege of a citizen of a state or a citizen of the United States." Thus the saloon has no natural rights. It exists only by permission. The state may permit it or it may prohibit it. It may do so with any business that menaces life or health or order. The saloon menaces all these. The courts of both Illinois and Kansas have recently decided that the saloon keeper is responsible for the acts of the man to whom he sells liquor until he is intoxicated.

Sanitary science seeks to remove the cause of infection and disease. So society is learning to remove the cause of social disorder, the miasmic breeding places of the germs of crime and poverty. Twelve hundred and fifty judges, justices, wardens and jailers testified that seventy per cent of all crime was due to liquor. Most experts put the average higher. The Committee of Fifty indicted it for forty per cent of the poverty and the Massachusetts Bureau of Labor traced a like percentage of insanity back to it.

It has been estimated, and that with care and precision, that the courts and the police power necessary to care for the crime caused by liquor alone cost seven hundred million dollars annually while the total national income from internal revenue and license is less than half that sum. This fact alone ought to be convincing as the rights of the saloon in society.

The law is supposed to guarantee protection and justice to the weak. The saloon preys upon the weak. The weakness of appetite is its chief asset. The law, in most instances, prohibits the selling of liquor to inebriates, minors and weak minded, i. e. the weak who are legally recognized as such. Discipline, whether in the U. S. navy, an up-to-date police force, a modern railroad or some other great corporation forbids drinking because it unfits men for duty. Its enmity to order and effectiveness is commercially recognized. The old plea of personal liberty is now laughed out of court by the utilitarian sense that demands the best a man has to give to his work.

Democratic as is this age it is yet too sadly true that sympathy runs horizontally on class lines more than perpendicularly from man above to man below. Our charity is the only exception to this rule. Until it is true of us socially and economically we will have great demands for charity. Men defend the dealer who insolently demands his dollar-privilege of selling to whomsoever wishes to buy and are unaffected by the plea for the dependent wife and child, the poverty stricken home, the weak will of the toper crying mutely for protection against the appetite upon which the mammon-worshipping liquor dealer pours temptation like oil on flame.

The evolution of the law is toward curtailment of the privilege of the liquor dealer. But the law runs behind public

sentiment. Ours is a democratic form of government and the law cannot be superimposed. It is the creature of public opinion and is not effective even if enacted without the force of public opinion back of it. Minorities rule morally, but majorities legally. Three generations ago there was little moral sentiment against the saloon. In older lands there is little yet. The grocer is also a liquor dealer. America has moved far forward, other peoples are just getting awakened. The percentage of American liquor dealers is fast decreasing, the dealing and drinking are both disproportionately foreign in this country.

Once there was no restriction. To-day the saloon exists by permission only. It is a creature of special privilege. Fundamentally it has no right such as the clothier, grocer or coal dealer has. It is permitted in order that it may be con-



Alva W. Taylor, Eureka, Ill.

trolled. License is a regulative measure. This is to the real status of the saloon before the law. It is inimical to good government so the law seeks to control it. The business is under the ban. It is no longer a question of the right of government but of to what extent public opinion will make restriction effective. The inevitable end of restriction is prohibition. Low license becomes high license, the number of saloons is reduced, bars are separated from gaming tables, secrecy is eliminated, a sacred circle is drawn around schools and churches, resident districts are made prohibition territory and thus rendered more nearly immune from its contagion and it is made less and less difficult to get rid of this age-long institution. It is no longer in the slightest degree respectable and liquor journals are saying it must somehow be made so or it is doomed. In their despair at the rising tide of moral opposition they have acknowledged their own doom for no garb will ever render it again respectable.

Local option is the means by which we are ridding ourselves of an institution already indicted before the law as a menace to society. Progress is often defeated locally and temporarily, but steadily forges ahead. The saloon was not long since omnipresent. To-day

three states, more than eight hundred counties outside of those states and nearly six thousand cities and towns outside both are prohibition and numerous resident districts besides in cities where license is granted, as in Chicago for instance. Did any great reform ever make such strides?

The above figures show the practical wisdom of local option. It is prohibition made possible wherever public opinion will justify. It progresses from the smaller to the greater. Minorities in states are majorities in many counties in the state. Every prohibition district begets others in its neighbors. Ohio is an example. Five-sevenths of its territory and more than half its towns and cities are now prohibition. Tennessee is another instance. The state is entirely prohibition outside of the eight largest cities. The great cities will often prevent state prohibition, but the larger part of the state outside those cities may drive out the saloon by local option. The most signal temperance victory of modern times was won by the Anti-Saloon League last autumn by electing Patterson on a clear temperance, though non-partisan issue in Ohio. Indeed, it seems doubtful if ever prohibition will win as a partisan issue. The prohibition party, like the old abolition party, has its place and does heroic moral service in creating an issue that cannot be avoided in politics, but to get laws by the strategic method is to bring that moral force to bear non-partisan upon the powers that be.

Gladstone's great declaration that the end of "government is to make it as hard as possible to do wrong and as easy as possible to do right," is nowhere so applicable as to the saloon problem. Law's justification is morality. The saloon is selfishness preying upon weakness, making victims of the dependent, a social miasma breeding crime, an enemy to law and order, an outlaw by the nature of its being. The law must remove it as a precaution against lawlessness and that it may be easier for thousands to escape wrong and do right.

RECENT SERMON THEMES.

Geo. W. Knepper, Somerset, Pa., "Nehemiah, a Study in Sympathy."

E. S. Ames, Hyde Park, Chicago, "The Positive Value of the New Views of Religion."

H. F. Burns, Peoria, Ill., "The Christian and His Vocation."

Perry J. Rice, South Bend, Ind., "Jesus' Call to People in the Stress of Poverty."

Royal L. Handley, First church, Chicago, "The Child's Religion."

George B. Van Arsdall, Cedar Rapids, Ia., "Present Outlook in the Religious World."

Herbert L. Willett, First church, Chicago, "Creeds."

CHILDREN'S DAY.

The outlook for Children's Day is the best yet. A great many schools are planning strong advancement. The Sunday schools are rallying to make up the deficiencies of a stormy March and the consequent diminishing of the foreign offering.

Stephen J. Corey.

J. K. Ballou is in the midst of an enthusiastic meeting with his church at Sioux City, Ia. Miss Pauline Wambaugh has charge of the music.

San Francisco Churches

Perhaps a letter from San Francisco, from one who witnessed the earthquake and fire, will be of interest to your readers.

Imagine a city where have dwelt nearly half a million people, a city built on the "magnificent distance" plan; then think of it as entirely without telephones and utterly devoid of street cars, with no means of locomotion available to the ordinary individual but walking, and with no method of communication save from mouth to mouth, and you have some conception of how impossible it was last week for one person to have a general idea of all that was going on. Countless rumors of various kinds filled the air, but the false far outnumbered the true.

Now we are receiving our daily papers regularly—but so are our friends in the east, and perhaps they are reading at their breakfast tables as thorough an account of San Francisco's woes as are we.

At 5:15 on Wednesday morning, April 18, I was aroused by a rapid motion of my bed. It seemed that it moved lengthwise in the direction of the foot and then in the direction of the head, as though a giant hand were jerking it fiercely back and forth from east to west. The walls of the house were swaying and creaking and my wife's dresser was executing a rapid cake-walk toward the center of the room. The whole disturbance was over in about thirty seconds, but it seemed an age, and I am not surprised that the time was variously estimated at from three to seven minutes. We dressed and went down on the street, to find crowds gathering and some buildings badly injured. Here and there were cracks in the ground, and I saw a place, formerly dry earth, from which a stream of water had gushed forth. Many were terrified and anxious to flee from the city. I heard one family proposing to walk to San Mateo, a distance of twenty-five miles. Further downtown the destruction was much worse; a few buildings had collapsed; in spots the earth had sunk; but we have since learned that all such places were "made ground." We were told that Los Angeles had been destroyed, that Sacramento and Stockton were wrecked, and even Chicago and St. Louis. Soon fires broke forth in various places, the conflagration lasting for days. The business portion and a large and densely populated residence section of the city were burned. The streets became clogged with people carrying such of their belongings as they could shoulder or wheeling them along on improvised carts. Automobiles were making railroad time down crowded thoroughfares. Streets, parks, and hills rapidly became alive with campers. Multitudes slept on the hills at night and staid in their houses by day. Gradually, relentlessly, almost resistlessly, the fire swept on. People who had opened their homes to fugitives from the flames were themselves made homeless.

Quiet has now been restored, but we are still under martial law. Streets are patrolled by soldiers and sailors, and the only way to obtain food is to stand in one of the bread lines which form at the various relief stations at 9 and 3. No fires are permitted in the houses; cooking is done in the middle of the streets; wood must be carried from wherever it

can be found—in many instances water also. Candles are forbidden after 10 p.m., and it is only two or three days since they were permitted at all.

It is hard, sometimes it seems impossible, to find one's friends—not that the death list is so high, one in about 450, but many have left the city and the others are so hopelessly jumbled about everywhere. Yet the world is wondrous kind, and when some dear one is missing it is a great comfort to feel that he or she is likely being cared for somewhere. Oakland, Berkeley, Alameda, and other towns have vied with each other in caring for fugitives, for whom the railroads have granted free fare, while enormous quantities of provisions have come pouring into the city. Indeed, the liberality of the American people and the efficiency of the relief forces seem to me to defy description.

To-day the spirit of optimism prevails. The architect who plans for strength and the owner who avoids "made ground" may defy the earthquake, even if there should come another. After all, it was the fire which destroyed San Francisco, and we remember that it was after its great fire that Chicago became so wonderful a metropolis. Here indeed is the natural spot for a great city, where the western breeze blows health from Mother Ocean, and where man's strenuous strivings may fill the rounded year, unchecked by winter's cold or summer's lassitude. Here within the historic "Golden Gate" is still found THE harbor. Here the Occident faces the Orient, and the commerce of Asia's busy myriads impinges upon our western shores. From here our vessels depart to Hawaii and the Philippines. Here centers the great Harriman railway empire, which will not and can not afford to allow the prestige of this great Pacific metropolis to be dimmed. Here, stretching clear across the continent from Lake Michigan, the long Santa Fe line reaches an open port, and here the Goulds are establishing a western terminal for their great system.

There will be no lack of means to rebuild. The vice president of the National City bank of New York, one of the earth's greatest financial institutions, is to-day on the ground, to assure our people that the money of the east will be behind them. Though the City of the Argonauts be humbled, another generation will build better, more beautifully, more wisely.

To the Disciples of Christ this simply means a great opportunity, to be either seized or neglected. Less than twenty years ago was constructed our first meeting house in San Francisco. There are now four congregations. The First church, the mother of us all, has lost its home, as has also its pastor, Frank S. Ford, and the majority of its membership. The West Side church is damaged, but can be repaired for some hundreds of dollars, so it is said. Of the buildings of the smaller churches, Tenth Avenue is damaged a little. Twenty-fourth Street practically not at all. These congregations lose most in the inability of their people to contribute to their support under present conditions, and in the fact that they have hitherto been dependent to a large extent upon the older ones. What will be the fate of our cause here remains to be seen. To expect all these

churches to shift for themselves in the present stricken and scattered, even homeless, condition of much of their membership, means that the slow and toilsome results of years of labor must now be lost; but if our brethren, through our missionary boards, can see their way clear to step into the breach as fearlessly as the great business interests of the east are doing, we may make of this great catastrophe in our convention city an opportunity to rise to a position of influence of which we have hitherto scarcely dared to dream. Every overturning is an opportunity.

Otto B. Irelan

We are in the midst of an awful catastrophe. San Francisco, the metropolis of the Pacific coast, is a sea of smouldering ruins. For forty-eight hours we have watched the burning of the city, from the Berkeley Hills. The destruction is complete—skyscrapers, palatial hotels, banks, public buildings, private dwellings—all are but a memory.

Thousands of hungry and fainting refugees are pouring into Oakland and Berkeley—now truly "cities of refuge."

All business is suspended here, and banks are closed for a few days, to prevent a financial panic.

There are two hundred thousand or more homeless people to be fed—and we hear with thankfulness of trains laden with food already on the way.

Our own brethren have, of course, suffered severely, but no details are as yet available—the city is still burning as I write.

What a puny thing is man! The mere tremor of the planet's crust over a few square miles wastes, in a few brief seconds, the accumulated labors of a million hands. Put not thy trust in riches. Millionaires yesterday; paupers to-day. We do not read here a lesson of vengeance, but of the uncertainty of earthly things. This lesson has been taught to thousands here. Will they hearken. Many will. "Purified as by fire" will be written over the lives of some.

Through glowing flame and the earth's coarse mutterings—hints of resistless power—not a few souls have heard the "still, small voice." As I moved among the homeless ones this morning—those who had fled the thunderings and lightnings of the wicked city, and now experienced the kind and tender ministrations of the followers of the Gentle One—I saw that many hearts had been moved.

A touch of sorrow has made all the cities of America akin, and from New York, Chicago, Philadelphia, and a score more, will come the millions of money so sadly needed in this time of cruel stress.

Extremes meet at times like this. In San Francisco, drunken, besotted wretches are gambling on the ruins of fair homes, and insulting helpless women in their flight.

On this side the Bay, Oakland and Berkeley constitute one miles-long hospitable caravansary, where the wounded are bandaged, the hungry are fed, the naked clothed, and the weary are at rest. Like the early Christians, no man here calls his house or his lands his own, but all are at the service of his fellows. It is a beautiful thing to see, and makes one think better of humanity.

A great task lies before the citizens of these cities, but it is a cheering sight to behold such single-hearted devotion to the work on the part of all, rich and poor.

From her ashes will rise a greater San Francisco, and from the furnace of affliction and mutual aid and sympathy will arise reformed lives, and characters made more beautiful.

W. P. Bentley.
Berkeley, Cal., April 20, 1906.

The Opinion of Many.

Kansas City, Mo.—I cannot thank Dr. W. T. Moore enough for having written his little book on "Our Plea." It is more than a statement; it is a philosophy. Ironic, Catholic, steel-tone, it is just the handbook I shall like to put into the hands of the thinking man on the outside. In all of his useful and honored life Mr. Moore has rendered no greater service to a great cause.

Sincerely yours,
George H. Combs.

A CENTENNIAL REQUEST.

The campaign is on for "All the church and as many more in the Bible school." We have important literature, suggestions and helps for all superintendents, but we have none to waste on incorrect addresses. A postal card will bring us the right name, correct street and number, postoffice box or rural route. Send it now.

W. R. Warren, Centennial Sec'y,
203 Bissell Block, Pittsburg, Pa.

ONE IN THREE.

Every Third Person Poisoned by Coffee.

It is difficult to make people believe that coffee is an absolute poison to at least one person out of every three, but people are slowly finding it out, although thousands of them suffer terribly before they discover the fact.

A New York hotel man says: "Each time after drinking coffee I became restless, nervous and excited, so that I was unable to sit five minutes in one place, was also inclined to vomit and suffered from loss of sleep, which got worse and worse.

A lady said that perhaps coffee was the cause of my trouble, and suggested that I try Postum Food Coffee. I laughed at the thought that coffee hurt me, but she insisted so hard that I finally had some Postum made. I have been using it in place of coffee ever since, for I noticed that all my former nervousness and irritation disappeared. I began to sleep perfectly, and the Postum tasted as good or better than the old coffee, so what was the use of sticking to a beverage that was ruining me?

"One day on an excursion up the country I remarked to a young lady friend on her greatly improved appearance. She explained that some time before she had quit using coffee and taken Postum. She had gained a number of pounds and her former palpitation of the heart, humming in the ears, trembling of the hands and legs and other disagreeable feelings had disappeared. She recommended me to quit coffee and take Postum and was very much surprised to find that I had already made the change.

"She said her brother had also received great benefits from leaving off coffee and taking on Postum Food Coffee."

"There's a reason."

Dedication at Jacksonville

April 29th was a great day at Jacksonville, Ill., where the Central church dedicated its new building. It was the most beautiful of days and the brethren had come in from all directions, with silver-lined purses, and they tore out the lining. Marvelous was the spirit of this occasion, on which one of the most beautiful and useful church edifices was given to God and His Christ.

The first session, that of the Bible school, was superlatively suggestive of the splendid successes that followed. An automatic counting machine was used for the school, and every one entering was properly registered and the machine



Russell F. Thrapp, Pastor.

said that there were only one thousand six hundred and eighty-two present, and the secretary's report showed a collection of \$261.71.

Brother Russell Thrapp had charge of the morning service, which was given over to raising money needed to the amount of \$23,000. Now this service capped them all. Brother Rains, our Brother Rains, was there. And he came near not getting away. He got the people started to giving and couldn't get them stopped. It was way past dinner time and he just had to adjourn the audience in order to keep the people from bankrupting themselves. Almost \$26,000 was raised. It had been predicted everywhere that the church would be left with a ten thousand dollar debt. Conservatively speaking, we are glad down here in Morgan county.

The afternoon service was also largely attended. The communion service held then was presided over by Samuel B. Moore of the Hammett Place church, St. Louis, one time pastor here. The remaining portion of this service was in charge of William W. Wharton and was participated in by representatives of the citizens and the ministerial association of the city.

At the evening meeting the church was duly dedicated after a great sermon by Brother Rains. Brother Thrapp was presented with the beautiful east window and a two months' vacation with expenses. At the close of the afternoon service about twenty were baptized and a like number that night, making forty in all. The new baptistry is one of the most beautiful and convenient in the neighborhood and is worth going a good way to see. Churches building in the future should see this feature of the new church here.

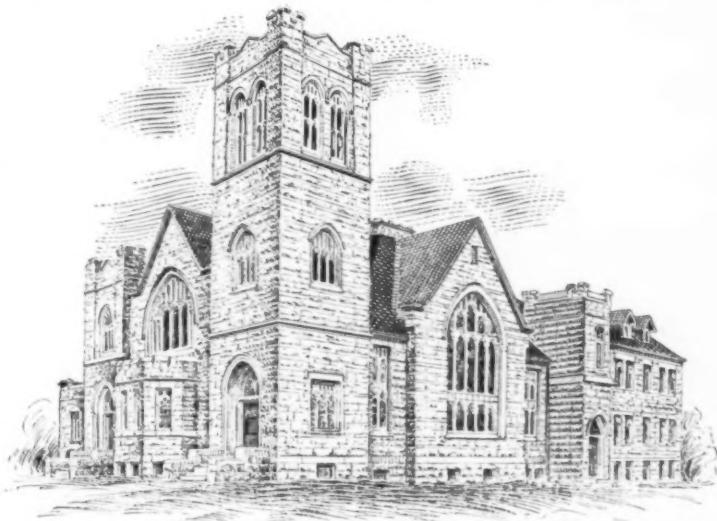
The new sanctuary is built of Bedford bluestone, with buff trimmings. It is thoroughly up to date in every respect. It is finely equipped for the usual activities of a church and especially for the Bible school, as it has, aside from the regular assembly room of the school, fifteen class rooms. The school is a large one and its collections during April amounted to \$551.51.

The victory is due to a great church, a great pastor and a great dedicator. Bro. Rains is a prince at this kind of work, and there are no better men among us to take through an enterprise like this one than Bro. Thrapp. We believe we have the Lord on our side and consequently we could and did not expect anything but success.

We have great plans for the future and expect by the grace of the Almighty to be able to accomplish much more for the mighty coming Kingdom than ever before.

W. W. Wharton.

The First church of Augusta, Ga., on Easter unveiled a memorial window to the late A. B. Phillip, which is said to be one of the handsomest windows in the city. The study is a life size picture of Jesus as the Good Shepherd.



Christian Church, Jacksonville, Ill.



Home and the Children

FREDDY'S PROFESSIONS.

When I'm a man I'd like to be
Something big and great;
An admiral who lives at sea,
Or governor of my state;

I'd like to be an engineer,
Who runs the State Express;
I'd like to be a brigadier,
And eat my meals at mess;

I'd like to keep a candy store,
Or write a book or two—
About the countries I explore
From here to Timbuctoo;

And then I think it would be fine
If I could—by and by—
Be a captain on a baseball nine,
A Sampson or a Schley.

So now I think I ought to grow
The quickest way I can
For what I'd really like, you know,
Is first to be a man.

But when I ask my Uncle James
What he would most enjoy,
He laughs at me, and then exclaims:
"I'd like to be a boy."

—St. Nicholas.

THE CHILDREN OF INDIA NEED CARE.

The child-heart beats the same in every land, and I have found that the little ones of India have the same thoughts and feelings as do those of our own America.

But in India child-life is indeed pitiable. The children there know little, if anything, of that free, happy childhood time which God intended them to have, and in which they should be gaining strength, both in body and mind, to better fit them for the experiences of after years.

India is a homeless land. It is true, there are huts where families dwell, but we find none of that love and tender sympathy without which there can be no true home-life.

The parents, being ignorant and superstitious, are incapable of giving their children any sort of training; and, left to grow up as they may, surrounded, as they are, by the dark influences of idolatry, their minds drink in the evil about them until their whole being becomes steeped in vice and impurity.

Little bodies are compelled to bow before horrible images, and little hands must place their small offerings before the gods; but, while being thus taught by their parents to observe the outward forms of their religion, they are also being taught to lie, to steal and to deceive. Fathers and mothers even try to deceive the very gods that they worship.

A missionary goes into a house to tell the Gospel story to the women there, and she notices a bright, sweet-faced child wearing long hair and a nose ring, as do many little girls in India. But when

she speaks to the mother about her little daughter, she is proudly told that the child is a boy, but, for fear of losing him, his nose has been pierced and his hair allowed to grow long, in the hope that the gods, seeing these, might think him a girl, and so consider it not worth while to take her.

Children are not only morally and spiritually neglected, but their physical needs also are left uncared for. There are many who never know what it is to have the food which is necessary for the nourishment of their bodies; and as most of them have in their blood the taint of inherited disease, it is no wonder that they easily succumb to disease and death. When sickness comes the little bodies receive no wise medical treatment; neither do they know what it is to be carefully and tenderly nursed by a

mother's gentle hand. The parents, thinking their sick ones are possessed of demons, call the witch doctors, who, in order to drive out the evil spirits, use many charms, incantations and sometimes burn the patient with hot irons, thus increasing the misery and unrest of the helpless little sufferers.

I once saw a dear little girl whom the missionaries had rescued from a life of torture in her husband's family. She was a mere child when I saw her, but all over her body were scars where she had been burned with hot irons. This is a form of punishment frequently inflicted on little girls, and sometimes for so slight an offense as that of burning the food in their efforts to prepare a meal.

Another case which came under the observation of a missionary in Deogurh

(Continued on page 443.)

WINONA.

By Thomas Kane.

Of the over fifty directors of the Winona Assembly and Schools at Winona Lake, Ind., more than forty are business men. Of these ten are Presidents or Vice Presidents of banks or trust companies. A dozen or more of the others are Presidents of the corporations with which they are connected. There is not a figure head on the board.

Of the business men, John M. Studebaker of Studebaker Bros., H. J. Heinz, the 57 variety man, and H. H. Hanna, the leader of the sound money movement when Bryan was a candidate, are types. The institutions own 800 acres of land at Winona Lake. Besides numerous public buildings, they own the three large hotels, and also an agricultural school building which cost over \$60,000. Almost in the heart of the best residence district of Indianapolis, they own seventy-six acres—the former government arsenal grounds on which the buildings alone cost Uncle Sam over \$600,000. They also own the ten-story building, the Montclair, 539-543 Lexington avenue, New York. At Winona Lake they own the Winona Electric Light & Water Co., which supplies both Winona and Warsaw with water and light, also steam heat for the public buildings at Winona. They own the Winona and Warsaw Electric Ry., also the Winona Interurban Ry., which has just completed a 26-mile line to Goshen, and during the summer will complete a 44-mile line south to Peru, thus furnishing the only connecting link between the nine electric railways centering in Indianapolis and the Northern Indiana System converging at South Bend. Every dollar of stock of these different companies is owned by Winona. Only one share in each is issued to each director, and that remains in the stock book. The director's name is endorsed on the back of his one share of stock, and besides a signed certificate of trust is attached to it in which he states that it is held in trust for the

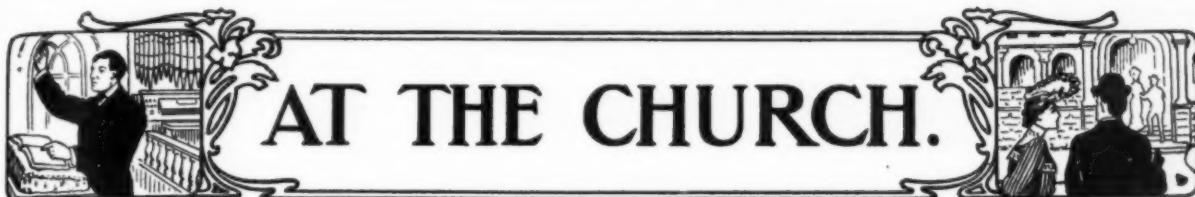
benefit of Winona Institutions. There are no undivided interests. All the profits are and will be devoted to altruistic work.

At the Agricultural Institute at Winona Lake the long vacation is in winter when vegetation is asleep; during the remainder of the year work and study, theory and practice are combined. The forenoons are devoted to work in the fields, farms, greenhouses, nurseries, etc.; the afternoons to study and recitations in the school rooms. Teachers are as faithful in instruction in the fields as in the school rooms and laboratories. At the Trades Schools at Indianapolis, the motto might well be "Let us teach your boy a trade;" not a part of a trade, but all of it. Not alone how to do things, but why. Evidently this school has struck a popular chord. The American Lithographers' Association has voted 20 annual scholarships to that department; the National Foundry Association 30, the Typothetae 20, the Metal Workers a like a number. These are only samples. Every trade is taught in its entirety. The object both at Indianapolis and Winona Lake is to reach and help the 97 per cent of boys who never enter high school.

The Winona Directors believe that the most valuable asset every boy has or ever will have is his manhood and independence. They believe that all giving without compensation tends to pauperize the recipient; hence, neither at Winona Lake nor Indianapolis, is a scholarship given to a boy. He must pay for it either in labor or money or both. If he cannot pay fully in labor, he must give each school year a ten-year note without interest for the balance.

Finally, because the directors believe that no ethical or any other kind of teaching will take the place of God's Bible in the formation of character that will stand the test of life experience, thorough Bible study and recitations are required of every student.

64 Wabash ave., Chicago.



SUNDAY SCHOOL LESSON

International Series

JAMES N. CRUTCHER

DEATH OF JOHN THE BAPTIST.

Mark 6:14-29.

John the Baptist was imprisoned at Machaerus, near the Dead Sea, for more than a year. Josephus describes the prison, which was a part of an impregnable fortress, in the midst of rugged mountains, and it was here that Herod the tetrarch was residing temporarily at the time John was beheaded. Doubtless the intemperate ruler here found refuge when he desired to practice those drunken debauches for which he was so noted.

It was in the third year of the ministry of Jesus, the first having been spent in comparative obscurity in Judea, the second in great activity in Galilee. Opposition is now manifesting itself against our Lord. Even his most ardent supporters have become somewhat under the spirit of doubt.

It is most interesting to note the doubts that even filled the heart of the one whose ministry was so successful, and whose future seemed to promise so much for the kingdom of heaven. Like a caged eagle, John was beating out his life against the prison bars. He caught just enough of what was going on outside to make him very anxious for the fray. Even in prison, his sense of right and justice did not forsake him. He had grievously wounded the feelings of a very wicked monarch, and it was determined to put him to death. Because of the popularity of the prophet, it was determined to cast him into prison, and wait for a more propitious time. A drunken revel seemed to suit the terrible work in hand, and a scheming woman, filled with all manner of sin and hypocrisy, was the helper of the tetrarch in the plot. Herod was conscious of the truth of John's accusation, and feared him because of his righteous life. This is abounding proof of the invincibility of a worthy cause and a worthy life.

It is worth our while to note the determination of Herodias to see that John was put to death. Even half the kingdom was not a temptation when she desired the death of the "voice." That voice had been raised against her sin, and she would vindicate herself by having him put out of the way. How many churches have silenced the voices of worthy preachers who dared to preach on the pet sins of some prominent members? The preacher may cry aloud and spare not, and if offenses come, those who are offended proceed to prove they are not guilty by persecuting the preacher who has been brave enough to tell them of sin. Often a good man must seek a field elsewhere, while the sinners in the membership continue their evil practises, imagining that they are vindicated by the removal of the minister.

There is a lesson in this story for those who keep bad company. Had Herod not been afraid of the sneers of his evil companions, he would never have remained true to his offer to give the young girl the head of John. Many young people remain in a life of sin because of the fear that they will be derided by their companions. A young man once said he was very anxious lest the young people in a certain community would shame him because of his profession of Christianity. Later I asked him how he fared amongst his friends, and he replied, "I did not let them find out that I was a Christian."

THE PRAYER MEETING

By SILAS JONES

WHAT ARE THE BENEFITS OF THE REGULAR OBSERVANCES OF THE LORD'S SUPPER?

Topic May 23: Acts 2:43-47; 1 Cor. 11:23-30. The Lord's Supper is a memorial. It brings to the mind of the participant Jesus Christ and his work of redemption. I shall not try to convince Christian people that they ought to remember their Master. The fact that a man is a Christian is evidence that he believes he ought to think of Christ often. Does the Lord's Supper help the Christian to

realize the meaning of Christ's character and mission? If it does, then it is worth while to observe it. If it does not, the churches ought not to retain it in their worship. It is not a question of transubstantiation or consubstantiation, for the American Protestant knows little of and cares less for the theories hidden in these formidable words, but of giving to the fundamental ideas of religion a surer place in the minds of believers. The example of the apostolic church is to be followed only on condition that we thereby increase our faith and purify our hearts. Is this desired result secured for those who observe the Lord's Supper frequently? I think we may say it is. There is not perfection in the manner of its observance and no doubt many who partake receive little help, but one acquainted with the facts will not hesitate to affirm that it is a means of grace to the disciples of the Lord.

Objection is made to the weekly communion on the ground that it tends to deprive the service of solemnity and power. If some one asserts that his experience justifies the objection, we are compelled to accept his statement. We may, however, be permitted to ask whether he has a proper conception of the institution and whether he has come to it in the right spirit. He may be of the opinion that we ought to leave our common tasks and go through a process of purification before we can approach with becoming reverence the table of the Lord. The custom of communing weekly does not allow sufficient time for the purifying rites. Or he may not be trying to conform his daily life to the standard of Jesus. One is apt to lose interest in an institution designed to commemorate the work of Jesus if he ignores the example of Jesus and lives selfishly. If, on the contrary, a man is striving earnestly to live according to the truth of the gospel, he will count it a privilege to be reminded frequently of the redemptive acts of his Lord.

The moments set apart for the observance of the Lord's Supper should be employed in meditating on themes that relate to godly living. The use of pain naturally suggests itself as one of these. Jesus endured pain. He learned obedience through suffering and through it he was made perfect. Reflection on the things that came to him may throw light on some of the dark places of our lives. The disciple is not greater than his Master. The common lot may have a glory unsuspected for those who learn the meaning of pain from Jesus. He was full of compassion for the ignorant and misguided. Are we like him in this respect? His delight was to do the will of God. He could forget his hunger in the joy of ministering to the soul of a sinful woman. The Lord's table affords us an opportunity to inquire concerning the influence we exert on the higher life of the world, whether after the example of Jesus we encourage others to forsake their evil ways and enter into fellowship with the God of all goodness or whether our actions dishearten lovers of truth and righteousness.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

LESSONS FROM THE LIVES OF ELIJAH AND JOHN THE BAPTIST.

Topic May 20th: Luke 1:14-17; 1 Kings 18: 30-39.

These stories of Elijah and of John the Baptist bring us face to face with the strenuousness in religion. We talk about these being strenuous days! The fact is, as some one has put it, ours is a sort of limp and lavender religion compared to theirs. The pioneers of faith like Abraham, Moses, Joshua, Caleb, Elijah, Elisha, in the work of conquest and restoration, put to shame all our puny efforts, in spite of our brave talk of strenuous living and the great sacrifices we are making or have made. Such characters as John, the Forerunner, clothed in camel's hair and girt with a leathern girdle, and crying, the voice of one in the wilderness, "Repent, for the kingdom of heaven is at hand!" represent the picturesque days of

reformation preceding the coming of the Messiah. There is something inspiring about the man and his message. He strikes fire. There is the fervor of the old-time faith in his manner and in his words. He was the pioneer of a new era, the herald of a new hope, the harbinger of a mighty reformation, to prepare the way for the coming of the One greater than Moses.

The lessons for us are of the old-fashioned faith that believes in the God of Abraham, Isaac and Jacob; the faith that takes God at his word and goes out not knowing whither, and which is willing to be led and to follow where faith beckons and God commands, and duty directs. There was the faith that endures, that puts the false prophets by the ears, that prays down fire from heaven and consumes the altar and the burnt sacrifice, and lifts up the water of unbelief, and brings rain from skies of brass. Something of this old sort of faith the pioneers of the Restoration of the Nineteenth Century had fifty and seventy-five years ago—the men of the "One Book" and of the saddle-bags, who, like the disciples of old, went everywhere preaching the word. These were the pioneers of the faith once for all delivered unto the saints in the woods and out upon the prairies of this great western world. These were the true heroes, rough, uncultured men as they were, many of them; yet men of singleness of purpose and with a sincere love of the truth as it is in Jesus Christ.

Here is a little poem that I found a year or so ago in the Chicago Tribune, and written by W. D. N. (William D. Nesbit). It is an inspiring thing to me and I want you to have it—it's worth preserving. It's a fine tribute to the pioneers—"the men of old who builded a place for us":

We quarrel of land and line;
We bicker of work and wage;
We trouble our souls with a doleful sign,
Forgetting our heritage—
Forgetting the tireless hands;
Forgetting the restless feet
That fared undaunted through unknown
lands
Till the path was made complete.

The fathers—the men who dreamed,
And, dreaming, were strong to dare,
To struggle ahead to the goal that gleamed,
A prize that was rich and fair.
The fathers—the men who thought
Of all that the future held,
And, hearts uplifted, essayed and wrought
All the work their dreams compelled.

We pluck from the vines they set;
We walk in the ways they make;
We harvest their fields; and their forests
yet
Are giving us rest and shade.
The fathers—the men of old
Who builded a place for us,
A country magnificent; brave and bold
In their faith all glorious.

We quarrel and dread and doubt,
Forgetting we only hold
The comfort within and the peace without
By grace of the men of old;
Forgetting the toil and stress,
Forgetting the bygone age
When cities were planned in their comeliness
For a future heritage.

April Receipts for K. C. M. C.

Eminence, by Mrs. J. W. Juit, \$53; Louisville First Church, by W. S. Caldwell, \$200; West Liberty, by C. W. Womack, \$75; Mackville, by Matt Wycoff, \$16.71; Cash, \$26.50; Morehead, by J. M. Carey, \$72.46; Falls Branch, Carter county, by C. M. Summers, \$2.20; Covington First Church, by Geo. A. Miller, \$57; Junior C. E. Ford, by Mrs. W. M. Smith, \$7.75. Total, \$510.62.

The church of Saginaw, Mich., has issued a neat announcement of services and the advent of their new pastor, J. Murray Taylor.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

O. E. Palmer of Armour, S. D., has accepted a call to the pastorate at Napa, Cal. During his ministry at Armour a debt of \$300 was paid and the membership of the church was increased thirty-eight per cent. His successor has not been chosen. Mrs. Chas. Kyte is the church clerk.

The annual fellowship banquet of the Peoria, Ill., Christian church will be held on May 25. J. A. Harman is general chairman in charge of the preparation for the event.

The Christian Century office was favored recently by a very pleasant call from Bro. and Sister J. W. Sewell of Clinton, Iowa. Both have been residents of Chicago and enjoyed greatly renewing acquaintance with their old friends. They spoke enthusiastically about the recent meeting held with their home church, which was under the leadership of their efficient pastor, Victor W. Johnson. The series of meetings was preceded by cottage prayer meetings. Each district of the city was thoroughly canvassed, all of the Protestant churches taking part in the campaign. Great good has been accomplished and Brother and Sister Sewell rejoiced in having part in this good fellowship. We hope they will call on The Christian Century whenever they visit Chicago.

Dr. W. B. Craig of Denver, en route to Indianapolis to attend the congress, stopped over in Omaha and spent Sunday with S. D. Dutcher and the First church, and preached Sunday morning. Bro. Dutcher writes: "It was a great sermon. We love the man."

O. F. Jordan of Rockford, Ill., while in Chicago last Monday, made a call at The Christian Century office. He reports one confession last Sunday and his work in a prosperous condition.

The convention of the First District of Illinois will be held at Polo, May 22-24. The program is promising of richness and the prospects are excellent for the convention.

The state convention of the Illinois Christian Missionary Society goes to Paris this year, meeting Sept. 10-13.

Hopkinsville, Ky., grows proud over statistics which indicate that 60 per cent of the white people of the town are church members.

Geo. W. Knepper of Somerset, Pa., is preaching a series of sermons on Old Testament heroes.

E. D. Long and wife of Angola, Ind., can be secured for a meeting next fall.

The church at Warsaw, Ind., celebrated the payment of the debt on the building by a mortgage burning on April 29. W. D. Starr, C. W. Granger and J. O. Rose, former pastors, participated in the services. This season of rejoicing for the church was made possible by the generosity of the members, especially Mrs. Moon, and the efficient leadership of the minister, Marshall G. Long.

The South Kentucky convention will meet at Murray May 21-24. Delegates are asked to write to G. H. C. Storey for entertainment.

President T. E. Cramblet of Bethany College will dedicate the new \$10,000 church at Shadyside, O., May 20th.

The representative of Bethany College, Frank A. Smith, won first honors in the West Virginia intercollegiate oratorical contest, at Barboursville, W. Va., April 25.

The sermon of Chas. M. Fillmore on the San Francisco disaster delivered at Carthage, Ohio, was published in full in the Mill Creek Valley Blade. He lectured recently at Carthage and Portsmouth, Ohio, on "Mother."

The Christian church in Saunemin, Ill., has recently installed an individual silver communion service. The church is approaching the close of the best year's work in its history. They have given their minister, J. W. Reynolds, a unanimous call to remain with them.

R. R. Eldred and family are home on a furlough from Bolengi, Africa. They have been visiting in their former home at South Bend, Ind. Bro. Eldred preached there in the First church on April 29. The churches of South Bend and St. Joseph county support Brother Eldred as their Living Link missionary in Africa.

The handsome new church building at Hiram, Ohio, will be dedicated on Sunday, May 27. A. McLean will be the chief speaker of the occasion.

The beautiful new church building on Hamilton avenue, St. Louis, was dedicated last Sunday. The new building cost \$25,000.

The First church of South Bend, Ind., where Perry J. Rice is minister, recently had a special registration and rally service, which secured an unusual attendance of the church members and gave an impetus to the spring campaign of the church.

Chas. A. Young is holding a series of meetings for the First church, Fort Smith, Ark., where E. T. Edmonds is pastor.

The Foreign Society has just decided to appropriate about \$15,000 for buildings in Manila, P. I. This is a much needed step. B. L. Kershner and wife, late of Pennsylvania, are the missionaries.

At the April meeting of the Executive Committee of the Foreign Society, G. B. Baird of Indianapolis, Ind., was appointed a missionary to China, and Raymond A. McCorkle and wife of Cambridge, O., to Japan.

Religion seeks its sphere in the commonplace things of life. And this is well; for most of us are just commonplace folks whose lives are made up, for the most part, of commonplace details and incidents.

A MAGNANIMOUS GIFT.

The Board of Ministerial Relief has recently received a gift of \$4,500 first preferred stock in the Simmons Hardware Company of St. Louis, Mo., which stock is now worth on the market something over \$6,000. This investment was made by Mr. Robert H. Stockton of St. Louis, by request of his deceased wife, Mrs. Bettie Mae. This investment idea was original with Mrs. Stockton, and it was the good pleasure of her husband to carry out the same. With no other idea than to serve the cause of their



Mrs. Bettie Mae Stockton.

Master, by providing a source of perpetual income for the support of worthy, needy, old preachers, these good people planned and executed this good deed. By this splendid service they will continue to live and support the ministry of the gospel long after they have entered into that rest that remaineth to the people of God.

The gift has been placed in the permanent fund of the Board, and, as Bro. Stockton does not seek notoriety, by his request this will be known as the "Bettie Mae Stockton Fund." As the interest only will be used, the fund becomes a source of perpetual income. As now invested, the returns amount to something over \$300 a year. Brother and Sister Stockton were both very much interested in the work and welfare of the Christian Church. It was the delight of Sister Stockton to be doing something that would be of practical benefit to others. Although an invalid for some years before her death, she always delighted in the association of her friends and in various ways sought their pleasure and comfort. As manifest in this magnificent gift, she, with her husband, express their appreciation of the labor and sacrifice, and their desire for the welfare of those whose lives have been given to the service of the Master's cause. It is a beautiful expression of the spirit of the Master in the disciple.

Concerning the work of this Board, or gifts to the support of this work, address Board of Ministerial Relief, 120 E. Market St., Indianapolis, Ind.

"Whatsoever is best will come."

A Pure Grape Cream of Tartar Powder
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PRICE'S
CREAM
BAKING
POWDER
Free from alum and
phosphatic acids.

An Unique Institution

The annual stockholders' meeting of Albaugh Bros., Dover & Co., a co-operative mail order house, was held in the building of the company at Marshall Boulevard and Twenty-first street, Chicago, April 24. The meeting began at 2 o'clock in the afternoon and closed at midnight with an intermission for dinner.

A special train was run from the East and special railroad rates were given from points in all parts of the country, so that nearly four hundred of the stockholders and co-operators were present to participate in the meeting, listen to the reports of the officials and to discuss and vote upon the matters of special interest.

A representative of the Christian Century was present at the meeting and reports it as one of the most original and interesting meetings he ever attended. It was unlike the usual order of annual business meetings; indeed, it was more like a large family gathering of those who have common interests and stand on an equal footing in the promotion of a common welfare. There was nothing of dress parade and no exhibition of arrogant lordship over others in any of the company affairs, for the business of the company evidently belongs not to the few but to the many.

Upon investigation we find that the company is five years old. It was originated as a partnership enterprise and has been carried forward so energetically that it now occupies a large and spacious building, eight stories high, with factory, power plant and stable room in a second building, two stories high and more than two hundred feet long. The company is making an effort to apply Christian principles to business, and, if we may judge from the large number of interested stockholders and co-operators present, and from the results of this meeting the efforts of the company are remarkably successful. The manner in which the business was handled, the character of the gathering and intermingling of the people, indicated something unique in business circles.

The official reports and the statements of delegates gave evidence of a high ideal of business integrity, effective organization and great enthusiasm. Everything pertaining to the interests of the co-operative company was discussed from the smallest matters of detail in administration to the most important question of the increase of the capital stock. One question of notable interest was that of an increase in the Board of Directors, which at present is composed of H. P. Albaugh, president; O. T. Dover, vice president; G. S. Albaugh, treasurer; M. R. Myers, secretary; C. E. Eckerle, director.

It was decided to increase the authorized capitalization of the company from \$500,000 to \$1,000,000.

Everything closed up in excellent spirits. The several hundred stockholders spent the next day about the institution, purchasing goods, examining the condition of the company and finally in the evening left for their homes in all parts of the country.

It may be of interest to those who are unacquainted with this co-operative company to learn something of its plan of organization and methods of conducting its business, for it is patterned af-

ter co-operative institutions of England, Belgium and other European states where money has been taken from the hands of the few and placed in the hands of the many. This company belongs to the people and has for its motto: "All together, each for the other." It is honestly, openly and unmistakably endeavoring to place the control of a large institution in the hands of the people. It is an effort to distribute rather than centralize wealth.

Mr. H. P. Albaugh, the president of the company, says: When Mr. Dover, brother and I started the business nearly five years ago, we left remunerative positions with three things predominating in our minds:

1. Co-operation.
2. Mail order business.
3. An organization made up entirely of people of Christian character.

In our earlier life we had all been farmers and country school teachers and had learned the great lessons of industry and patience. We had some money to put into the business, we had all the time there was and a disposition to do any kind of work necessary to carry it along.

We realized that it would be fair to the large number of people whom we expected to ultimately join us, that we should demonstrate with our money and at our own risk, the feasibility of our plan. Consequently we organized as a partnership company and went to work in earnest.

Our efforts brought returns from the beginning and within six months we began to look about for more young men of the right kind to whom we might entrust a part of our work.

Mr. Myers, the present secretary of the company, with whom we had been personally acquainted for a number of years, was induced to cast his lot with us, while upon the suggestion of a highly respectable gentleman of large business experience, we were brought in touch with Mr. Eckerle, the fifth member of the present Board of Directors.

Suffice it to say that during the two years of our history as a partnership enterprise we sold \$300,000.00 worth of merchandise, built up a tangible asset account of more than \$20,000.00, to say nothing of the good will and other intangible assets of the organization. We believed that the time had come to charter the company as a corporation under the law, and work out the three fundamental things which prompted us to make the beginning. This was done. Everything pertaining to the old company was turned over to the corporation and the books were opened and people who had confidence in the management subscribed for shares of stock; enlarged plans were made, and the work of the old company pushed along by the corporation. It soon became necessary to have larger quarters, and within a year we were occupying the entire floor upon which we started with three small rooms. Inside another year we occupied more than 20,000 square feet in the downtown district. We are now moving into our own building, which contains about 120,000 feet of floor space, and other buildings will be erected from time to time as the business demands.

Our corporation owns adjoining lots sufficient to carry out large building opera-

tions and properly house the business for years to come.

Our new location has been chosen with great care regarding shipping facilities, and we have our own private railroad switches. The new buildings are provided with all the latest devices to facilitate the prompt handling of orders.

Our method of merchandising is in strict accord with a Golden Rule policy and under no circumstances will we misrepresent in order to make a sale. We treat our customers just as we would want to be treated under similar circumstances and we know this method will win.

We only employ people of good character who are able to "catch the spirit" of the management and reflect it into each transaction. We are building an institution that must be a credit to right living as well as a great factor in the commercial world.

We will not cheapen the factory cost of an article nor handle trashy merchandise. We may lose a large number of orders each month because of alluring prices named by concerns who have no regard for the truth or the English language. We can afford to wait for the business of people who are stampeded into buying "rotten goods" knowing that when they do come to us we will be sure of their full confidence and continuous patronage.

We refund freight and express charges, and guarantee that our prices are as low as any house in the world, quality of goods considered. We are able to give our customers the advantage of carriage charges on shipments and meet the prices of all competitors because of our plan of scientific co-operation whereby we save thousands of dollars in postage and advertising annually. We also make every trial order the entering wedge for all the business of the party sending the order, thus building up a much larger volume of sales per customer than any other house. Remember our prices are on a competitive basis, and we refund freight and express charges.

We deplore the ill feeling that has been engendered between the mail order house and the retail dealer and shall use our efforts in supplanting this antagonism, since we are convinced that it is wrong and hurtful to all concerned. From the local dealers' standpoint there must sooner or later be an open acknowledgment of the following evident conditions:

1. The retail dealers of the country constitute less than two per cent of the population and they might as well try to "spit against the wind" as endeavor to stop the public from taking advantage of a method of merchandising which brings large advantages to 98 per cent of all the people.

2. They must confess that the direct method is the correct method and desist from questioning the ability of the legitimate mail order house to save its customers from 10 to 30 per cent on their yearly purchases.

3. They must realize that the R. F. Delivery and the coming Parcels Post bring the producer and the consumer closer together and as the producer becomes more intelligent along commer-

May 10, 1906.

cial lines and consequently feels able to send his money to Chicago, instead of asking the local dealer to do this work for him, that he will put the "usual profit" into a home for himself rather than into a home for the local merchant. We may illustrate this point as follows: A steel range which we sell for \$25.50 costs us \$22.50, our profit \$3.00. We get 10 per cent lower price than any local dealer can secure because we go to the factory, thus saving the manufacturer the expense of sending a traveling man to see us; we pay cash, thus saving the manufacturer any loss on bad accounts; we buy more of these ranges each year than all the hardware dealers in a dozen towns; we get cash and can be satisfied with one-half the profit that the local hardware man must have.

Now look at the other side of the question: On the most favorable basis the local dealer pays \$28.25 for this same steel range and must have at least 20 per cent profit, which makes it cost the last purchaser \$34 or \$8.50 more than our price. Since we refund freight charges there is this much of a saving and only \$25.50 goes out of the community instead of \$28.50 which the merchant would be compelled to send to Chicago for the very same range.

4. The retail merchant must eventually be very frank with his customers, and neighbors along these lines, and bid for their business on the score of accommodation, immediate service and variety of goods handled.

The mail order house must acknowledge and meet the following conditions: The retail dealers are a necessity in every community and as a class they are just as honorable as any other set of individuals. Their business is just as legitimate, but no more so, than that of the catalogue houses. They will eventually realize the needlessness of six stores in a town where all the business could and ought to be done under one roof and with one set of expenses, and an amalgamation of their interests will result. The mail order house must give all people all the advantages it has to bestow without question or quibble. The abusive and unkind attacks upon the local dealer will just as surely work an injury to the guilty mail order house as the same sort of treatment reacts upon the local dealer. The mail order house must tell the truth, the whole truth and nothing but the truth in regard to every article offered for sale and must fulfill to the letter its guarantee to give satisfaction.

Conclusion. When both parties face the above conditions and always give each other the advantage of the doubt in all matters about which there can be any question we are sure it will be better for all the retail business whether through the catalogue or over the counter. The customer, who stands in the position of the "innocent bystander," will be much less perplexed and more willing to bestow his full confidence upon both. We welcome the orders of local dealers, and what is more, a considerable number of them are financially interested in our corporation through the plan of scientific co-operation. We work out the motto, "All together each for the other" with the emphasis on ALL.

There is a personality about our corporation name—Albaugh Bros., Dover & Co., and while we have bought out and own absolutely several other com-

panies, we have no relation to any other corporation doing a mail order business. When our corporation was chartered we preferred a distinctively personal name for it so as to avoid all confusion and misunderstandings. Remember the name—Albaugh Bros., Dover & Co., Chicago, Ill., and do not confuse us with the numerous "so-called" cooperative and profit sharing concerns that endeavor to catch your confidence by a suggestive corporation name.

PROGRAM FOR INDIANA MISSIONARY CONVENTION, TO BE HELD AT LAFAYETTE, IND.,

MAY 15-17.

May 15—Afternoon.

2:30—Devotional
O. S. Reed, Veedersburg, presiding.
3:00—Sermon, "The Preaching for the Times" E. F. Daugherty, Wabash.

Evening.

Kyle Brooks, Washington, Presiding.
7:30—Praise Service
Leader, W. H. Allen, Muncie.
8:00—"The Spirit of Evangelism" Austin Hunter.
8:00—"Simultaneous Evangelistic Campaigns" W. J. Wright, Cincinnati, O., National Superintendent of Evangelism.

May 16—Morning.

A. B. Philputt, State President, Presiding.
9:00—Bible Study
Prof. C. B. Coleman, Butler University,
9:30—A. C. M. S., "The World for Christ via America" W. J. Wright, Cincinnati, O.
10:00—Business.

Report of State Evangelist T. J. Legg.
Report of State Secretary J. O. Rose.
Report of State Treasurer W. S. Mof-
fett.

Appointment of Committees.

11:15—Address, "Complete Education for the Masses" Fasset A. Cotton, Indianapolis, State Superintendent of Public Instruction.

Afternoon.

2:00—Bible Study
Prof. C. B. Coleman, Butler University, Indianapolis.
2:30—"Christian Endeavor in the Twentieth Century" T. W. Grafton, State President of United Societies of Christian Endeavor.
3:00—Round Table on State Missions:
1. Address by W. J. Russell, Frank-
fort.
2. "County and District Co-operation," by W. D. Bartle, Sheridan.
3. "The Greatest Need in Indiana Mis-
sions," by M. F. Rickoff, Ft. Wayne.
4. "Do State Missions Pay?" by A. W. Jackman, Monticello.

Evening.

P. J. Rice, South Bend, Presiding.
7:30—Praise Service R. E. Moss, Franklin.
7:45—Address, "By Their Fruits Ye Shall Know Them" T. J. Legg, State Evangelist, Indianapolis.
8:30—Address, "The Centennial Move-
ment" John G. Slayter, Pittsburg, Pa.

May 17—Morning.

H. A. Blake, Bloomfield, Presiding.
9:00—Bible Study W. H. Book, Columbus.
9:30—Business.
10:30—Address, "The Unity of Co-op-
erative Missions" J. O. Rose, Indianapolis, State Corre-
sponding Secretary.

11:15—"The Support of the Ministry, a Divine Ordinance" A. L. Orcutt, Indianapolis, President of Board of Ministerial Relief.

Afternoon.

C. H. DeVoe, Peru, Presiding.
2:00—Bible Study W. H. Book, Columbus.
2:30—"The Pastor and the Sunday-
school" Cephas Shelburne, Huntington.
3:00—"The Sunday-school as an Agent in Evangelism" E. A. Allen, Ft. Wayne.
3:30—C. W. B. M. Address Vernon Stauffer, Angola.
Evening.
State President A. B. Philputt, Presiding.
7:30—Praise Service R. W. Clymer, Noblesville.
8:00—Address, "The First Century Plea for Twentieth Century People" Earle Wilfley, Crawfordsville

BALTIMORE LETTER.

Rev. Edward B. Bagby of Washington has just closed a fine meeting at the Christian Temple, resulting in fifty-two additions, making over 200 persons who have taken membership at the temple since it was opened in January, 1905, and most of these have come by baptisms. Our Bible school has an enrollment of nearly 500. Our seminary classes are now coming to their final examinations and the winter season has been very profitable. The temple has become a living link church, supporting Miss Edna P. Dale at Wuhu, China.

Last Lord's day was the rally day at the Randall Street church and a great deal of enthusiasm was manifested. Bro. Jno. N. Pickering, one of the deacons of the temple and a lawyer, was made chairman of the committee on the re-establishment of that work. They found \$5,711 of debts. In a few weeks that was reduced to \$4,500, which was the amount of the loan from the church extension board. Bro. Pickering has been doing the preaching there since February 1 and there have been seven baptisms and four otherwise. We hope that he can be retained there, for it is a healthy thing for a business man to be a preacher also, especially in this case. The people are hopeful and the work promises well.

Since Bro. C. M. Kreidler came to Twenty-fifth street church last November there have been fifty-three additions to that church and he is now in the midst of a meeting, doing his own preaching. They are preparing to improve their building to the extent of \$3,000. To any Disciple who wants to invest some money in the Lord's work, Twenty-fifth street church will prove profitable. They are a brave band of people. Their membership is 123 and they need a better building for their work.

Bro. H. R. Lookbill has had twelve additions since he came to Fulton avenue church in November, and all of these were by baptism. They are well located for a good work.

Bro. A. F. Reiter has been active in the Calhoun street church field. He has had ten baptisms since October, thirteen by letter and about sixty by statement.

Bro. Thomas Woods has baptized seven at Lansdowne, a suburb of Baltimore, since January. There are a quarter of a million people here who never attend church. This is a great field for missionary work. Peter Ainslie.

FROM THE FIELD

TELEGRAMS

Winston, N. C., May 7.—Star building packed all week. Two thousand men yesterday. Hundreds came forward for better life. Ninety dollars for San Francisco. Whole city enthusiastic. Hopkins great worker.—Herbert Yuell and Saxton, Evangelists.

Decatur, Ill., May 6.—The Christian Temple will send the best offering in ten years. Five confessions to-night.—J. L. Thompson.

AUSTRALIA

Adelaide, April 6.—I am in a great meeting here of four weeks with 136 conversions. Continue four more weeks.—Jno. T. Brown.

CANADA

St. Thomas, April 28.—There was one confession last Lord's Day.—James Egbert, Pastor.

COLORADO

Pueblo, April 26.—Our Broadway work continues to prosper. One hundred added since June 1, 1905; ninety-six since Sept. 1. One hundred dollars paid on the church debt, with enough pledged to cut the indebtedness down to \$1,000. We are preparing for a meeting next fall with Jno. W. Marshall marshalling the forces.—J. S. Shopbaugh.

Grand Junction, May 1.—The church here is doing fine work under the efficient preaching of Rev. Frederic Grimes. He is a strong preacher. Fifty have been added since Dec. 1, 14 of them since our last meeting closed in March. One hundred and seventy-five attended our S. S. Rally to-day, offering \$16.26. For April the average was: Attendance, 145; offering about \$13.00. Fourteen dollars was given to San Francisco relief fund. The C. E. Society has a novel idea. They have ordered 500 fans for use in the church with our own advertising matter printed upon them.—Jasper Bogue.

IOWA

Davenport, May 3.—Since my last report we have had 18 additions here—six by confession and baptism and 12 by letter and statement. Next Sunday we begin a month's meeting under the leadership of B. H. Hayden of Buffalo, N. Y.—A. Martin.

INDIANA

Charlestown, May 4.—Church work in this part of Indiana is progressing satisfactorily. Last year Rev. Morgan E. Genge, formerly of Maine, was called to the joint pastorate of the Charlestown and Bethany churches. His first labor here was in placing the various societies upon a firmer basis. He was also elected president of the county association and began working up an interest in the weaker churches. Here in September last he held a protracted meeting that brought to the church membership some of the leading professional and business men of this town, as well as many prominent farmers. At Memphis, this county, where the church building had been destroyed by fire and the congregation disrupted through factional difficulties, Bro. Genge has just closed a meeting with 33 additions. He has harmonized the factions and the church is to be rebuilt.

Bro. Genge has just accepted an unanimous call from the Bethany and Charlestown official board for another year at a handsome advance in salary, and the prospects are bright for much progress here during the coming year. From a weak church, the Christian Church of Charlestown has arisen in one year to the strongest church in this place, all through honest, earnest effort and hard work.—Carl Brayfield, Corresponding Secretary County Association.

ILLINOIS

Rock Falls, May 1.—Sunday, April 29, was a glorious day for the church at Rock Falls. For two months the church has been working faithfully to raise all indebtedness against the church, consisting of back salary to former pastor and a note against the church. Prof. Silas Jones of Eureka College was present both morning and evening, and preached two powerful sermons. The Sterling church met with us in the evening and assisted with the services. The mortgage was burned and the church is now able

to say that they are out of debt. F. A. Sward of Walnut begins a series of meetings with us to-day. All things point to a good meeting.—Roy Stauffer, Pastor.

Toluca, April 30.—One added yesterday by primary obedience.—S. P. Telford, Pastor.

Mt. Carmel, April 30.—Six additions not yet reported, 5 confessions and one by statement. Great S. S. rally yesterday. Sent \$25 to California relief last Tuesday.—J. W. Kilborn.

KANSAS

Mayetta, May 1.—Four added at regular services Lord's day. Three by letter and one by statement.—Nelson Gardner, minister.

MICHIGAN

Ann Arbor, May 1.—Our work in Ann Arbor moves along encouragingly. We are striving to build up a resident membership as well as care for the students. Many students have united by letter with the church. One hundred and thirty students in the University of Michigan have signed a preference for the Christian Church. The majority of these are members. Three men and their wives united with the church within the last fortnight. These are all permanent residents. Two returned to their first love from the Baptist church, two by confession and two by statement.—A. C. Grant.

MISSOURI

St. Louis, May 1.—There were seven additions at the Fourth Church during April. The Bible school is at high water mark in average attendance.—E. T. McFarland.

NEBRASKA

Omaha, May 1.—There were three confessions and three additions by letter yesterday at the First Church.—S. D. D.

NEW YORK

New York City, April 30.—Twenty-eight added here yesterday; closed with 208 last night, which I consider under the circumstances one of my greatest victories. Spoke to nearly 2,000 in Harlem Opera House last Sunday night; both galleries packed.—Chas. Reign Scoville.

Brooklyn, May 4.—The revival meeting at the Humboldt Street Church of Christ, conducted by D. C. Tremaine, state evangelist, closed April 29. Thirty-four by confession, one by letter. The meeting has been a great help to us spiritually.—Joseph Keevil, Minister.

OHIO

Marion, May 1.—Our meeting came to a close last Friday evening, April 27th. In many respects the meeting was a great success. When we consider the needs of the city of Marion and how we as a people have

utterly failed for the past twenty years in supplying these needs and the great work to be done as yet, we then think that we have done so little that it looks like failure, but when we consider that this meeting was the best that has been held for years and is only the preparation for greater things, we are inclined to think that we were successful. In all there were 46 additions. Many were full-grown men and women. Many others are thinking and will finally do the Master's will. As to the evangelist, Bruce Brown, we feel that we should say that to him is largely due the success of the meeting. He is a good organizer. He is an affectionate speaker. He made the common truths of the gospel very plain. He was liberal and kind. Prayerful and deeply spiritual, and is surely a man of God. The circumstances were not the most favorable to a great meeting. As to the song leader, N. M. Field, we will say that he, too, is a Christian man of the highest type. Although a business man of St. Louis, he is most deeply interested in the cause of Jesus Christ. Marion is Brother Field's old home and he and his good wife, who helped in the work, were instrumental in bringing many to unite with the church. The church, while a new organization which had never held a big meeting, was faithful and worked seemingly as one man for the cause they love so much. We made a partial canvass of the city and put out a large number of our religious papers which we feel did us much good. Our Sunday school has grown during the meeting and will continue to grow. We are in much better shape than we have ever been. The Central Church now has 187 members. S. S. last Sunday 154.—O. D. Maple.

OKLAHOMA

El Reno, May 3.—Our series of meetings conducted by Harold E. Monser and Mrs. J. E. Powell closed on the 30th, after five weeks, with 66 additions. Bro. Monser was absent during almost the entire third week when the interest had come to a good point for additions. During the first three weeks we had 9, the fourth week 30, and the fifth week 27. There were 39 confessions, 14 by letter and statement, 2 by restoration. Among these were 15 of our leading men of the city, our county judge and other county officials, and business men. Soon other men will come and join with us. We are only beginning what we hope soon to accomplish. Harold E. Monser is a great evangelist for men. He is strong both in speaking and in personal work. Mrs. J. E. Powell grows each year as a great singing evangelist. Her personal work in the homes was invaluable. Her sweet influence will last to bring others to the Christ. Our evangelists leave us with the church ready and

ROYAL BAKING POWDER

Makes delicious hot biscuit,
griddle cakes, rolls and muffins.

An absolutely pure, cream of tartar powder.

anxious for another meeting like the one just closed.—O. L. Smith.

PENNSYLVANIA

Charleroi, May 1.—I wish to make a report concerning the thriving conditions I found at Charleroi, Pa. The church of Christ is the largest church in the city and has most influential men of the city in its membership. The services are all well attended and especially on Sunday evenings, when the auditorium is taxed beyond its seating capacity. Above all I wish to commend the congregation for the confidence they have in their minister, H. G. Connelly, and the perfect harmony among themselves. The church is on the way to wonderful growth and marvelous career.—W. Suruda, of Japan.

GAINESVILLE MEETING.

Bro. Chas. A. Young of the Christian Century has just closed a meeting with the Dixon Street Christian Church. He began with us on the 8th of April and continued over three Lord's days. His preaching was the strongest and met with the most general acceptance of any man ever heard here. His message from the beginning to the end was Jesus and the resurrection. He was fearless and as loyal to the truth as one could be, but it was evident to every one that it was truth spoken in love. As a result, instead of leaving the denominations embittered against us they were drawn nearer to us and were made to see the beauty and grandeur of our plea. Since he went from us the leading Presbyterian preacher told me he would be glad to unite in a union meeting with Bro. Young as our leader.

On the last Lord's day afternoon of the meeting a large union mass meeting of all religious forces was held at the opera house at which Bro. Young delivered a masterful sermon on "God, Love and Truth." The

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WANTED—Brother, who is a dentist, in a town of 1,000.

Chas. Coleman, Minister, Chandlerville, Ill.

praise of this sermon was on every tongue. During the meeting he delivered a series of Bible lectures in the afternoons, which were highly instructive and edifying. Our congregation has been greatly strengthened by this meeting, though the immediate accessions were only 19. Had local conditions been different the ingathering would have been far greater.

Bro. Young will be remembered here as a lovable Christian man, learned, cultured, humble, gentle, earnest and consecrated. Our best wishes go with him and our prayer is that he may succeed in his efforts with tongue and pen to give the world a correct view of the Disciples of Christ, and to keep us as a people from falling into sectarianism while trying ourselves to destroy sectarianism in others.—C. M. Schoonover.

APRIL REPORT OF K. C. M. C. WORKERS.

W. J. Cocke concluded the meeting at West Liberty, begun the previous month. Six added and the meeting was self-sustaining, the West Liberty congregation paying for Bro. Cocke's time. This is both to their credit and his. H. J. Derthick is the effective minister. Bro. Cocke was at four district conventions and made addresses.

Latonia is rejoicing greatly. All their debts paid and plans begun for enlargement of house of worship. H. C. Runyon is justly elated over this triumph. House crowded at almost every service—too small for Sunday school. Growing town demands larger things.

L. N. Early was at Chatham one Sunday and preached two sermons. Meeting to be held soon.

C. M. Summers was at two points in Carter county and reports work as usual. House at Falls Branch being painted.

W. J. Dodge has been very active for Jackson work, raised \$210.50 for house of worship. Low rate secured for attendance at dedication, via L. & E. railroad. Hope for large attendance June 17th from Blue Grass region.

D. C. McCallum's work begins very well at Valley View, where he preaches half time.

D. Earl B. Barr added one at Bromley and reports work doing well.

D. G. Combs was at work 26 days and added 49. He was in Carter, Johnson and Rockcastle counties; \$186 raised for local work. Iron Hill house of worship to be dedicated in July, for which he is largely responsible.

G. W. Adkins preached 12 sermons in Carter and Rowan counties and added two. Work about as usual.

J. W. Masters was at work 27 days in Whitley and Laurel counties; 35 additions, one S. S. organized, one prayer meeting organized, one congregation organized. A visit was made to Legal, Ky., and plans perfected for building a house of worship.

Bardstown was visited by J. B. Briney and a very good hearing was given the message of the gospel.

G. T. Thomason reports full time in Greenup and Lewis counties, seven added. Work at S. Portsmouth doing well. Hopes to locate another man in the section soon.

C. A. Van Winkle's work during the month was in the counties of Jackson, Estill and Laurel. He added 27 and did much general work. He will be sorely missed when he leaves this field.

There were four added in Johnson and Lawrence counties as the result of 23 days work on the part of S. J. Short. A Sunday school and congregation were organized.

The work at Erlanger progresses as usual. Four officers appointed and ordination service in which President McGarvey officiated.

H. W. Elliott was at work all the month. Including conventions he visited twelve places and spoke fifteen times; \$510.62 collected for the work. Better than usual at

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this season of the year. This is, however, short of the needs of the month. We sound a note of warning to the brethren all over our territory. We have almost five months until the state convention. With our heavy obligations it is imperative that our offerings keep well up to \$600 per month, else we will go to Louisville Sept. 26th up to our ears in debt. We urge the remittance of every dollar available for the work. We trust that many individuals will see fit to lend a hand at an early date.

H. W. Elliott,
Sec. and Treas.
Sulphur Ky., May 4, 1906.

A BIBLE SCHOOL TREBLED IN THREE MONTHS.

Since taking up the work here in Barnesville about the first of February, our Bible school has grown from about fifty to 150. This growth has taken place in three months. On account of unavoidable circumstances, I was kept away from the school over three weeks during this period. I have reason to believe that if I could have been present all the time, we would have gone beyond the 200 mark in the same length



Hugh Wayt, Barnesville, Ohio.

of time. The average offerings of the school have increased from about 80 cents per Sunday to over \$7. Barnesville is a very conservative town. We have more than the ordinary difficulties to meet. When the matter was presented to the board, some thought it was no use to try, others said to go ahead and the ones who were enthusiastic over the matter would be better satisfied after failure. The majority are now converted, and steadily press on toward the goal.

The steps taken to accomplish these results were chiefly in the teachers' meeting, which is a conference to gather inspiration and enthusiasm. Supplemental work in the way of charts helping to a better understanding of the Bible and its teaching are used. A nice cloth bound book is given to any one who will solicit the membership of

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May 10, 1906.

three new scholars. This applies to "cradle roll," "home department," or "regular school." Also a gold medal is given to the one who solicits the greatest number of new scholars during the quarter. Every teacher is urged to look after absentees. Our Bible school aim is: "Every member present every Lord's Day; 500 enrolled by January 1, 1907." This is nicely printed and placed in the front of the room and attention called to it briefly now and then. The work of the Bible school has been preached about at the regular church service. Some new feature of the Bible school work is emphasized by way of announcement at every church service. Last Sunday was "ladies' day." Next Sunday will be "men's day." A keen spirit of friendly rivalry is running high. Some objected to the plan, saying it would be expensive. I assured them that the increased offerings would more than bear the expense. The plan was not accepted until I agreed to defray all expenses which the increased offerings did not cover. Every cent has been paid and more money in the treasurer's hands than ever. "Nothing ventured, nothing gained." The older members tell me there has never been such an "era of good feeling" in the church. A committee of five was appointed to give a friendly welcome to the new members as they came. The appointment was made quietly and their spirit and disposition were contagious, and the whole school has caught it.

Barnesville, O.

Hugh Wayt.

A Federated Church.

(Continued from page 430.)

operating church; surely we can but answer "Yes! with our whole hearts we will federate with all who love and are sincerely trying to serve our Lord." And we shall keep on working and praying for the consummation of the full unity for which the Master prayed; and for the speedy coming of that time when we can truly sing:

"Like a mighty army,
Moves the Church of God;
Brothers, we are treading
Where the Saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

The Children of India.

(Continued from page 436.)

was that of a child whose husband had

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for so long deprived her of all food except bread made from coarse bran that her body had wasted away until she was little more than a skeleton, and on her face was a cruel burn which had been inflicted by the merciless hand of her husband.

Should the husband die the child widow, even if she be allowed to remain in her husband's family (the members of which hate her as being the cause of his death), is throughout her life subjected to the most inhuman treatment. But, if she be cast out, or if she should run away, there remains for her no hope but to lead a life by far worse than death.

Certainly there can be no richer and no more promising field than that among India's children. Thousands are growing up in miserable homes of ignorance and immorality. Passing through the bazaars and alleys of every city, town and village, we see crowds of boys and girls, whose only employment from day to day is that of seeing, hearing and drinking into their lives all the vices with which India is

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filled. And yet they are capable of that mental, moral and spiritual development which would transform them into noble men and women, many of whom would prove themselves blessings to their country in helping to lift it out of its darkness and into His marvelous light.

Among other lines of work for the children is that of the orphanage which is a most hopeful and a most blessed work. God in his own wise providence has taken thousands of children from the degrading influences of their heathen homes, and has given them wholly into our love and care. What a sacred trust is this! A multitude of deathless souls, which we may teach and train as we will!

God is answering the prayers of his people for the evangelization of India, and he expects us to do our duty in this work of preparing these children to be co-workers in spreading the Gospel and in bringing India's people to a knowledge of the truth as it is in Christ Jesus. Let it be our great and exceeding joy to have part with God and Christ in their great purpose for the redemption of India. God has set the seal of his approval on the children's work by making it possible for so many of them to be entirely under Christian teaching and Christian influences, and we must be faithful to the charge which God has committed to us.

My work in India has been chiefly among the children of the orphanage at Deogurh, and to me it has been a most blessed service. There we have had about two hundred girls, who have come to us for that love and sympathy which they never knew before. And they appreciate the help and sympathy which they receive. It would do your hearts good to hear their earnest prayer for the "dear people" who, though far away, love them, and send money for their support. The blessing so fondly asked by these trusting children must surely be realized by these dear home friends. Every effort and every sacrifice that is being made for these orphaned children is bringing its rich reward.

"Some day the cry will come no more
 From dying India, idol-cursed,
 Some day the song from shore to shore,
 In praise to God above shall burst.

"Some day the children's voices sad,
 Shall cry to us no more for bread,
 Will praise Him that His loving care
 Has saved them from among the dead."

Annie Agnes Lackey,
 Sup't of the Deogurh, India, C. W. B. M.
 Orphanage.

Baptism and Remission.

(Continued from page 432.)

baptism, in its relation to regeneration and remission, is not a procuring cause, nor is it a part of a whole of which the latter are the other part, nor is one a spiritual condition of which the other is spiritual fulfillment; but rather baptism is the symbolic cause of which symbolic remission and regeneration are the effects. Baptism is not the moving or original cause of salvation, nor is it a meritorious or efficient cause, and it is certainly not the final cause. It is rather a symbolic instrumental cause,

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producing a symbolic effect. It is the external invariable concomitant symbol of an internal spiritual reality which precedes.

In the New Testament baptism was the invariable concomitant of faith and confession of Christ. It is well that two great Christian bodies insist upon this close relation of the two. The New Testament does not contemplate a divided Christendom. Entering the Kingdom by faith was never dissociated from the significant ceremonial act which always attended it. It will be well if Baptists and Disciples continue their emphasis upon this close relationship, and that we will thus gradually come to see this whole subject alike. Signs are not wanting. In these I greatly rejoice, and pray that our common Lord and Master may preside over the destinies of both bodies and in his own time and way bring together again those who years ago were sundered and make all of us increasing ly fruitful with the passing years.

HOME AGAIN—MANY THANKS.

After an absence of nearly three months, during which time we visited England, Portugal, Madeira, Spain, France, Malta, Italy, Greece, Turkey, Egypt, and Palestine, Mrs. Carpenter and myself have returned to our home with our faith in the old Book intensified and our love and loyalty to Jesus Christ stronger than ever before.

The trip was a most delightful and profitable one. We shall ever thank God that the dream of our lives is no longer a dream, but a reality. We have come home to try and do better work for the Master than ever before.

The cost of the trip for the two of us, was, in round numbers, \$1,500. Of this amount a dear friend in Chicago very generously donated \$100. Other friends in different parts of the country donated another \$100, and the churches and preachers nearly \$200 more, making about \$400 donated to us.

We desire from the depths of our hearts to thank the kind ones who gave this \$400. We shall always remember them with gratitude, and pray that God's richest and best blessings may be theirs.

We have come home stronger in faith and stronger in body than when we left. We are ready to do what we can for the Master.

Mr. and Mrs. L. L. Carpenter.

The departure of F. E. Day and wife from Knoxville, Ia., to his new pastorate at Nelson, Nebr., was made the occasion of union services in the M. E. church. Mr. Day preached his farewell sermon on "Fraternity," and at the close of the sermon resolutions of regret were adopted by the congregation.

Word has been received from India that work has begun on the college building. The foundation is probably laid by this time. It is hoped that during the summer months the college building will be so far completed that it can be used for school purposes.

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Cured to stay cured. My TRUE METHOD kills the deadly germ which causes Cancer. No knife! No pain! Longest established, most reliable Cancer Specialist, 16 years in this location. I give a WRITTEN LEGAL GUARANTEE. My fee depends on my success. Send for free 100-p book and positive proofs.

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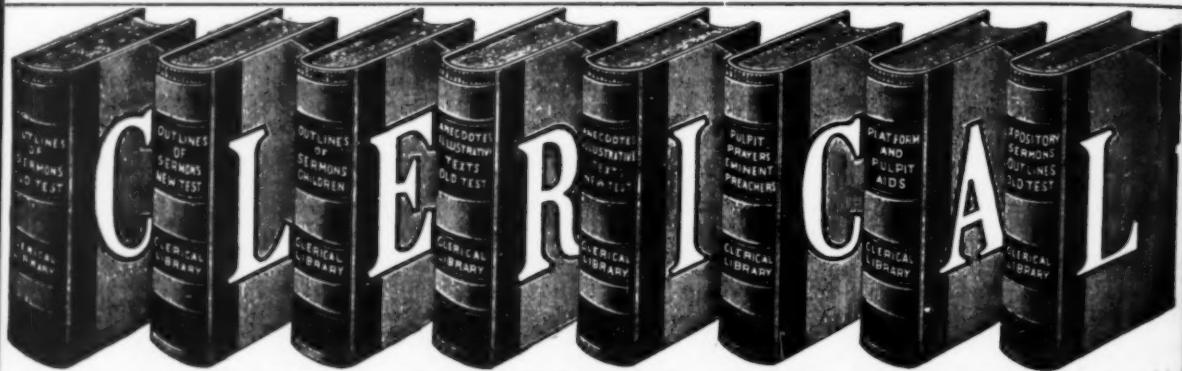
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